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THE SCOVRGE of Sacriledge.

By SAMVEL GARDINER,
Doctor of Diuinitie.

Iohn. 2. 15.
Then Iesus made a Scourge of small Cordes, and draue them out of the Temple.

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TO THE RIGHT HONORABLE, AND moſt Reuerend Father in God, *George* by Gods prouidence Lord Archbiſhop of *Canterburie* his Grace, Primate of all England, and Metrapolitan: his very good Lord and Maiſter.

THE ſinne of Sacriledge *ſmitten of God by the Rod of his Lippes, and the Hand of his Iuſtice, is growen ſo common, with the couetouſneſſe and carnalitie of the times, as now it ſeemeth to be very good in Law.* Munus offerrendi *is worne out of date, and* Munus auferrendi *is by intruſion come into his office: in the which he layeth luſtily about him, and playeth the man.* Hæc habui quæ dedi, *was the prouerbe of old:* Hæc habui quæ edi, *is the Adage that is now of this age of ours. The great* Leuiathan *ma-*

keth it his paſtime to ſwallow vp a Church, et lege agraria, to engroſſe ædes et ſedes, the Portion and Poſſeſsion of the Lord, and to make the poore Leuite that ſerueth at the Altar, to lodge in the ſtreetes. The Schoole of them is great; and the miſchiefe they will doe, if they may haue their mindes, is more then eaſily any one can diuine. They proiect no leſſe, then that Deſolation ſhould ſtand in the Holy place; and that the Land ſhould be full of Darkneſſe and cruell habitation: that the Prieſtes lips (the preſeruers of knowledge) ſhould be ſhut vp, and that the people crying for Bread, ſhould haue none to giue it them. It is time the Lord ſhould put to his hand, and haue mercie vpon Syon; yea, the time (I hope) is come, if not of building vp the decayed Walles, and of reſtitution of the Lords goodes: yet of preuenting the purpoſes of ſuch nefarious violators of Holy things, who are ſo farre from repenting themſelues of the euill already done, as they repine againſt vs that they can doe no more. This argument will be but bitter to their ſtomacks as Wormewood, and the very waters of Gall. I muſt not care for that: I am not a Cooke, Pulmentum præparare, to make them ſa-

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uorie Sauce. VVe are ſet by God, as Phiſicians ouer you; ſo as I ſay with Auguſtine: Eligo aſpera, ſed ſalubria medicamenta, *I chooſe you a bitter, but the better Potion. The region of this ſinne being white, and readie for Harueſt, and calling for a Sickle from Heauen to cut it downe, hath ſharpened my Sickle, and made my Penne like the poynt of a Diamond, and hath enlarged my ſoule, in the anguiſh of my ſoule, for the wracke and hauocke made of* Ieruſalem: *not to ſpeake in the milde voyce of* Eli, *but with a ſtronger cry, as* Chriſt *vſed at the rayſing vp of* Lazarus, *that had now in his Coffin entred into ſome degrees of corruptiõ. For the VValles of* Hierico, *the VValles of this Sinne, will not come tumbling downe without the ſhrill voyce of Trumpets of Rammes hornes: Deafe Adders will difficultly be charmed, and deafe and dumbe Spirites will not be caſt out, without much Faſting & Praying: all intention of minde, contention of Sinewes and Sides; all inuention of Argument is all too little for this Argument wee haue in hand. It is a hard Knotte in the Timberlogge, that muſt be often and forcibly driuen out by the Beetle:*

It is an extreame Diſeaſe, that requireth extreame remedies. Varium poſcit remedium diuerſa qualitas paſsionum, *ſayth* Gregorie; *As the Paſsions differ in qualitie, ſo wee are to varie in the preſcribed remedie.* Hic lauacra mollia: ille ferrum quærit ad vulnera; *One Diſeaſe would be waſhed with Water, and be handled with a ſoft Hand; but an other muſt be launced with an Inſtrument, and ſeared with an hot Iron. Thus Sacriledge is a ſore of ſuch ſort, that muſt be cut to the very quicke, the corruption thereof can not be let out with a Needle, but it muſt ſuffer a very deepe inciſion. I haue endeauoured to wound the very Scalpe of it, not thinking it enough to breake the Legges of theſe Theeues, as the Legges of the Theeues that were crucified with our Sauiour. Theſe Meditations, as the whole man, are conſecrated to your Grace, in a fitte time, to the ioy of many heartes rayſed vp by God, for the buylding and beautifying againe the Lordes Houſe that is at* Ieruſalem, *in deſpight of all the Aduerſaries to* Iudah *and* Beniamin, Sanballat, *and* Tobias, *and all the froward fellowes beyonde the Riuer. I humbly beſeech your Grace, to be*

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pleaſed with this poore Oblation, the earneſt Pennie of my duetifull deuotion: and as you haue graciouſly my vnworthy perſon, ſo the cauſe that will be worthy, to take into your protection, by ſheilding it from the iniurie of the time, and the malice of mens minde; and by giuing it ſuch countenaunce, as the nature of it ſhall need. Thus, powring out my ſpirit vnto God for you, (as duetie deepely bindeth mee) that you may liue long, and ſee many good dayes; that by your good Learning, and godly Wiſedome, the Vine of the English *Church, may more flouriſh and ſpread abroad her Branches, to the glory of God, and the common good: in all duetifull affection, I commende your Grace to the protection and preſeruation of the Almightie.*

Your Graces moſt humble Chaplaine,

Samuel Gardiner.

THE SCOVRGE OF SACRILEDGE.

2. Sam. 7. verſ. 1. 2.

1. *Afterward, when the King ſate in his houſe, and the Lord had giuen him Reſt round about from all his enimies.*

2. *The King ſaid vnto Nathan the Prophet, behold, now I dwell in a houſe of Cedar trees, and the Arke of God remaineth within the Curtaines. &c.*

1 DAVIDS Deliberation: 2. *Nathans* Replication: 3. *Dauids* Gratulation: are the *Compendium* and Compaſſe of the whole Chapter.

1. The Deliberation is about an Oratorie and Temple to be erected, and dedicated to God: deliuered vnto vs in the two firſt Verſes.

2. The Replication is double, 1. Affirmatiue and erroneous, in the third Verſe. 2. Negatiue, and retracted from the third

to

to the eight Verſe.

3. The Gratulation is put vp to God, in a gratefull remembrance of forepaſſed benefites: which ſpendeth all the remainder of the Chapter.

In the Deliberation, 1. note the Circumſtaunces: 2. the ſtate Deliberatiue it ſelfe.

The Circumſtaunces are two. 1. The Time. 2. The Perſons.

The Time, hath a double Marke on the head of it. 1. *When he ſate in his houſe.* 2. *And was ſafe from his Enemies.*

The Perſons are two: 1. The Prince *Dauid.* 2. The Prelate *Nathan*: The Prince maketh the Deliberation; the Prelate taketh it.

The ſtate Deliberatiue is this: The King bethinketh himſelfe of the baſeneſſe of Gods Houſe, and would be at the coſt to make it Beautifull: And hee hangeth Reaſon at the heeles of the cauſe, to make it weigh heauier, diſputing, *Ab honeſto*, from conſequent of congruitie, that it ſhould be ſo by way of double compariſon, *A minori, ad maius*, from the leſſer to the greater. 1. As by comparing himſelfe with God: *I dwell in a houſe. &c. The Arke of God remaineth. &c.* 2. Next, by ſampling his Court with Gods *Arke*; this baſely drawen ouer with a Canopie of *Skinnes*: the other ſtudded and ſet out with *Cedars.*

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This hee adiudgeth to be againſt the haire, and very prepoſterous; and therefore hee entreth conference with his Biſhop, of rectifying the obliquitie and awkneſſe of the caſe.

Thus hauing layde downe the parcels of this Scripture, let vs take them vp in order, and briefely ſcholie on them by way of explication and application, as we may.

When the King ſate in his houſe.

Theſe Relatiue wordes, *Sitting*, *Standing*, are noted by Diuines, to haue difference of ſenſe: *Standing*, commonly being taken in good part; & *Sitting*, in the euill: As in theſe places, where Standing is well ſpoken of. (a) *The Lord Set me vpon my feete.* (b) *Hee that Standeth, let him take heed how hee falleth.* (c) *Stand in the Lord as deare children.* (d) *Stand, your loynes girded about with Veritie.* (e) *Praiſe the Lord all yee his ſeruantes; yee that Stand in the Courtes of the Lordes houſe.* (f) *Our feete Stand in thy gates ô Ieruſalem.* (g) *The Lord liueth, before whom I Stand.* In all theſe quotations, the word *Standing*, hath reference vnto Good action; and is of the beſt Interpretation. As in theſe teſtimonies, where the name of *Sitting*, runneth into obloquie, and is attributed to Iniquitie. (h) *Iniquitie Sitteth on a talent of Leade.* (i) *Princes Sitte and ſpeake againſt me.* And of the vngodly Perſon,

(a) Ezech. 3.
(b) 1. Cor. 10.
(c) Epheſ. 4.
(d) Epheſ. 6.
(e) Pſal. 135.
(f) Pſal. 122.
(g) 2. King. 3.
(h) Zach. 5.
(i) Pſal. 119.

Pſalm. 1. ſon, the *Pſalmiſt* ſaith, that, *He ſhall not be able to Stand in the Iudgement.*

But heere the Word is of milder meaning, and of indifferent acceptation, as betokening his Gouernement. *The King ſate in his houſe*: that is, hee ſate in his ſeate of Regiment. This ſenſe hath been auncient, and is rife in our reading. In this manner *Virgil. 1. Æneiad.* ſaith the Poet, *Celſa ſedet Æolus arce*; *Æolus* Sitteth in his high Tower, where hee holdeth the Ball of the World in his hand, and mannageth State matters. So in the *Germaine* language and ſpeach, to Sitte, is to Raigne: And this is the moderne meaning of this word, euen among vs. For when we would tell how long any one hath exerciſed Office of prefecture among vs, wee are wont to ſay; Hee Sate in the place ſo long. And commonly it ſignifieth Reſt & Quiet, and is oppoſite to Buſineſſe; as where it is *Num. 32.* ſayd, *Shall your brethren goe to battell, and you Sit ſtill?* As where the Poet ſayth: *Sedeant ſpectentq́, Latini*, Let the *Latines* ſit ſtill and looke on: Both theſe laſt ſenſes in *Dauid*, haue no difference in which wee take this word.

Virgil. 12. Æneiad.

So the next adiunct of the Time, *When the Lord had giuen him reſt round about from all his enimies*, little varieth from the former; and therefore we will compound and confound them togeather. But about the *Reſt*,

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that is heere ſpoken of, the Doctors diſagree, whilſt they conſider the many Battailes that he fought afterward. Some take it for the Peace he had at the preſent. But others in a quicker excogitation, doe aſſigne it to the ſecond Victorie hee had againſt the *Philiſtines*; when hee was ſuch an Hammer to the neighbour Nations, as his very Name was terrible vnto them, ſo as they were glad to make their Peace, and to take bond of reſolution with themſelues of their good behauiour towardes him; of which we read in the firſt of Chronicles the 14. Chapter. But how theſe peaceable times wrought with *Dauid* it is to be conſidered out of the next Verſe.

They were not the bane and ſurfet of the minde, as they are to vs, whom Peace hath puffed vp with Pride; and very Plentie, hath made Religion to pine, and to draw breath but faintly, hauing been thereby caſt vpon a Bed of ſupine Securitie; as *Iezabel* vpon a Bedde of nefarious Adulterie. But Peace with this Prince, breedeth Pietie; and his Reſt, Religion. Hee is loath Gods Benefites ſhould be in the fore-ward, and his Thankefulneſſe in the reare-warde. Wherefore, as hee delighteth to recount them, ſo hee deliberateth how he might retaile them. For thus hee muſeth and meditateth on the matter.

Princes authoritie in cauſes Eccleſiaſticall.

God

God hath giuen me an Houſe; I will giue an Houſe againe to him. God hath giuen mee Reſt; I ſhall repay it with Reſt giuen to him; (meaning it by the Arke) the outward ſymbole & ſigne of his preſence: the Arke hauing had many wide and weariſome perambulations hitherto, knowing otherwiſe right well, that the vbiquitie of his Maieſtie filleth euery place; & ſo is not to be hemmed and parred vp in any place. *Dauids* example, is the Princes Looking-glaſſe, by the which hee may ſee how to ſpend the times of Peace and Proſperitie to the beſt proofe: to be *Non minus otioſus quam cum otioſus, et in otio de negotio cogitare*; to giue the times of tranquilitie their taske. *Non decet Principem ſolidam dormire noctem*; A Prince may not take a ſound nights ſleepe. The iudgement of the Poet in that his *Aphoriſme*, not deliuered without iudgement, a Scrowle being put into the Princes hand by God, ſemblable to that Schedule of *Ezechiel*, in which all their dueties are drawne to this head, *Geſta illos in ſinu*; Beare them in thy boſome. It is hee that is the Paragon and Patterne of Princes, that hath, *Oculum cum Sceptro*; An eye in his head, aſwell as the Scepter in his hand: that is, that ioyneth Prudence to his Power; Vigilancie to Authoritie. So much the *Egyptians* by this their Embleme, inſinuating vnto vs.

Homer.

Auguſtus

Auguſtus Cæſar is famous in the Chronicles, for the deepe care hee tooke in diſcharging ſuch dueties, as he tooke himſelfe to owe vnto his Empire. For the better performance whereof, hee gaue no Reſt nor reſpite to himſelfe in his Chaire of Eaſe, but eaſily could make reckoning how euery day was ſpent; not any one day paſsing ouer his head, *In quo non aliquid legeret, aut ſcriberet, aut declamaret*; In which ſome thing was not either read, or recorded, or rehearſed by him. Platina in Auguſto.

The ſame Emperour, hearing of a certaine Gentleman of *Rome*, that was deepely indebted, to ſleepe moſt ſecurely, deſired to buy the Bedde whereupon he Reſted: It ſeeming a matter of much marueile to him, that one fallen into ſo deepe arrerages, could any wiſe be ſo reſtie. The application hereof, appertaineth vnto Princes, in due obſeruation of their graund Debtes, in which they ſtand bound to God, and to the Kingdomes that they hold of him; it being *Ars artium, et diſciplina diſciplinarum regere populum*; It is the art of all artes, & diſcipline of all diſciplines, to gouerne a people, as *Nazianzen* ſayth: while they finde by experience, the wordes of *Seneca* to be true: *Nullum moroſius animal, nec maiori arte tractandum*; There is no liuing creature more froward, and to be handled more politikely Nazian.

litikely then man.

Now on the other ſide, the name of *Domitian* for his defidiouſneſſe, is moſt deteſtable; which was ſuch, as being ſolitarie in his priuie Chamber, ſpent his time in running after Flies; for which hee grew ſo ridiculous to his Seruantes, as one of them being asked, whether any were with the Prince? anſwere whereunto thus diſgracefully was made; No not a Flie. Of ſuch what we ſhould thinke, we goe to learne of *Bernard*, who telleth vs, that the Common wealth is not made for them; but they for the Common wealth, *Non Reſpublica tua, ſed tu Reipublicæ*. And heere the auncient Prouerbe taketh place: *Rex fatuus in ſolio, ſimia in tecto*; A fond Prince in his Throne, is as an Ape on the top of the Houſe, that doth nothing but vnreaue the Tiles, and make hauocke.

2. As *Dauids* cogitations were bent vpon buſineſſe, and could not take out his *Quietus eſt*, in the middeſt of his Quiet; ſo were his thoughts beſtowed vpon the better thinges, vpon the chiefeſt duetie appertaining vnto God, it being a worke of eſpeciall Pietie, to ſet vp God an Houſe of Beautie and Maieſtie. Thus was not hee onely as the Kinges of the Nations, *Rex mundorum*, to ſerue for outward prouiſion and defence: but *Sacrorum etiam*, to ſee alſo

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to the honour and seruice of God. *Rex idem hominum, Christiq; sacerdos*, A Monarke of men, and the Priest of God. Heere haue we the Met-wand of a Magistrate in deed; the goodliest Medlie, and sweetest Harmonie, of Policie and Pietie; of *Dauids* Throne, and *Moses* Chaire; of golden Scepter, and golden Candlesticke; of Capitall, & Temple; of the Court, and of the Arke of the presence of God. Thus *Dauid* chalketh out the Way to Princes, and beateth them out the Path they are to tread, in the carriage of themselues in the course of their Gouernement: namely, to haue a care of *Syloh* and *Syon*, as of their free Cities; to recke of Religion, as the Bases and Pillars that must beare vp their Kingdome. It is his part with *Moses*, to rescue the people, and to set them at libertie from the *Ægyptian* Captiuitie; with *Sampson*, to fight for them against the forces of the *Philistines*; with *Dauid*, to reduce the *Arke* of the Lord, and to set *Leuites* and godly Ministers to attende vpon it; with *Salomon* to giue Siluer in *Ierusalem* as Stones, and to giue *Cedars* as the wild Figges that grow abundantly in the Plaine; with *Asa*, to ouerthrow the Idols, Altars, and Monumentes of Idolatrie; with *Iehu*, to make massacre and slaughter of the Priestes of *Baal*: with *Ezechiah*, to set vp an Exchequer for Siluer and Gold, Precious

Exod. 12.
Iudg. 14.
2. Sam 6.
1. Chro. 16.
1. King. 10. 17.
1. King. 15. 12.
2. King 10. 25.
2 Chro 32. 27.

ous ſtones, Odors & Perfumes, for Sheildes, and for all pleaſant Veſſels; and Storehouſes for the encreaſe of Wheate, and Wine, and Oyle; and Stables for all Beaſtes, and Rowes for the Stables; that is, to corroborate and ſtrengthen his Kingdome with Meate, Monie, and Munition: and finally
2. King. 13 2. with *Iosiah*, to reſtore the Booke of the Law and the Scriptures.

The zeale of *Dauid* towardes God, not onely ſheweth it ſelfe in this intention, but many wayes elſe in other of his actions.
1. Chro. 13. In the raigne of *Saul*, when Religion was out of requeſt, & no entertainement could be giuen vnto it, *Dauid* was the man that held it vp by the chinne, by bringing backe againe the Arke of the Lord; that is, by reſtoring of Religion, by pricking out Odes and Anthems for the Church, in ordering the Claſsies and Ranckes of the people, and in a manner ruling ouer the Prieſtes. And that no man ſhould thinke what the King did in this caſe, it was with the conſent and counſaile of his Biſhops, *Sadoch* and *Abiathar*; and that he entred not vpon ſuch actions, by the priuiledge and prerogatiue of his Princely authoritie; or that his Ditties and Pſalmodie were ſet foorth in the perſon of a Prophet, the caſe is very cleare: the Prieſtes being the occaſion of the ſcorne that was then made of Religion, that

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the Tabernacle was broken and loſt, that the Arke of God was out of the Temple, the proper place of it, and in priuate houſes was obſcured and hemmed in: that the people had no publique place of aſſemblie to heare the word of God, but that euery one had his Chappell & Oratorie by himſelfe in Woods and Mountaines: all which abuſes, crept into the Church vpon the deſidiouſnes & negligence of the Prieſtes. Wherefore King *Dauid* cyted and ſummoned the Biſhops and Prieſtes, and the Clergie of that time, to appeare before him; tolde them what wracke Religion had ſuſtained, and how hardly it fared; commaunded the Arke to be remoued to *Syon*, and himſelfe was preſent to ſee it performed. Hee himſelfe did ſet downe who of the *Leuites*, and in what order they ſhould miniſter before the Arke. Hee enioyned *Aarons* ſonnes that were Prieſtes, how they ſhould euery one goe forwarde in their courſe. The like was performed by *Salomon* his ſonne, and all the ſucceeding Kinges that were worſhippers of God. Of *Salomon*, the ſacred Storie ſayth thus, *And hee ſet the courſes of the Prieſtes to their offices, according to the order of* Dauid *his father, and the* Leuites *in their Watches, for to prayſe and miniſter before the Prieſtes euery day; for ſo was the commaundement of* Dauid *the man of God.*

1. Chro. 16.

1. Chro. 24.

2. Chro. 8.

King *Salomon* did build the Houſe to the Lord, which *Dauid* had proiected, & made a famous oration to the people touching the worſhip of God and Religion; depoſed the Biſhop *Abiathar* from his place, and ſatte vp *Sadoch* in his roome; placed the Arke of God, ſanctified the Temple, performed burnt Offeringes, directed the Prieſts in all their proceedinges, bleſſed the whole people: and it is written, That the Prieſtes and *Leuites* left nothing vndone which they had receiued in commaundement from the King. So *Chronicles* tell vs of King *Iehoſaphat*, that hee appoynted and diſpoſed the *Leuites* and Prieſtes, which taketh away the obiection the aduerſarie might haue put in, in the like action of *Dauid*; that *Dauid* by his Propheticall and not Princely office, medled with Church matters: For they will not ſay that *Ieioſaphat* was a Prophet, that tooke this vpon him: neither can wee read of any Prophet elſe, that hath done the like.

2. Chro 5.8. 7.8. 2. Chro 8. 2. Chro.25.

When the Temple was filthily defiled through the ſloath and ſinfulneſſe of the Prieſtes, *Ezechias* the King, commaunded it to be purged of his filth; Lightes to be ſet vp, Incenſe to be burnt, Sacrifices to be performed according to the auncient ceremonies thereof, the Braſen Serpent (of which the people made an Idole) to be ta-

2. Chro.29. 2. Chro 18.

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ken downe, and consumed to dust.

But heere it will be sayd, that *Esay* was at the elbow of *Ezechias* to direct him in these actions, as *Eliseus* bare a great stroke with *Iehu* in matters of like nature. But wee answere hereunto, that *Eliseus* and *Esay* were Prophets of God, and neither Byshops nor Priestes; neither had any other Office of ministration in the Church of God.

King *Iehosaphat* is famous for his Religion towards God: It is sayd of him, that the Woods and High places which hee saw were hindrances and lettes to Religion, as meanes that drew the people from their Mother-church, which was at *Ierusalem*; whither from euery corner of the Kingdome they were yearely to repaire, were deiected and remooued by order of his authoritie. *Iosias* the King was carefull in putting the Priestes and Byshops in minde of their dueties. King *Ioas* curbed the Priestes of his time, the insolent and excessiue behauiour he saw in them. *Iehu* went further with the Idolatrous Priestes, and replyed vpon them not with wordes, but Swordes; to stop the breath, and choake the life of them. King *Ioas* sequestred the oblations of the people, which the Priestes wantonly and wickedly had appropriated to themselues; and by his royall authoritie, conuerted them to the reparacions of the Temple.

1. King. 22. 2. Chro. 17.
2. King. 23.
1. King. 12.
2. King. 10.
2. King. 12.
2. Chro. 35.

Let vs take a ſhort view of primitiue times, and we ſhall ſee how they hold coreſpondencie with theſe that hitherto haue been mentioned.

Exod. 32. *Moſes* the ciuile Magiſtrate and Leader of the people, receiued from God, and deliuered to the people all the Ordinaunces and Commaundementes of God appertaining to Religion; and cenſured *Aaron* the Byſhop of the people, for the Golden Calfe hee had erected, and for Religion that hee had violated and prophaned. *Ieſua* was but the politique Prince and Ruler of the people; yet no ſooner had hee the charge and prefecture ouer them, but he receiued commaundement touching Religion, and the worſhip of God. This *Ioſua* made the people to be Circumciſed, the Alters of bloody Sacrifices to be erected, ſaw that the Sacrifices by the Prieſtes, ſhould be performed, that the Booke of *Deuteronomie* ſhould in leaues of Stone be imprinted, that the Curſinges and Bleſsings of God ſhould be publiſhed; hee vttered his minde freely to the people, and terrified them from Idolatrie.

Ioſu. 1.

If a *Papiſt* ſhall obiect againſt this, to infringe the Princes right, that *Ieſua* receiued Preceptes of the worſhip of God, but not in ruling ouer Prieſtes in Spirituall affaires; but rather was commaunded to goe in and

out

out at the word of *Eleazar* the Prieſt, and the ioynt congregation of the people of *Iſrael*: wee put in this ſurioinder, that howſoeuer the Prince ſtand bound to heare the Prieſt, yet if the Prieſt be careleſſe in his dutie, he may by the Prince, be corrected and reformed. *Aron* the High-prieſt, ſubmitted himſelfe to *Moſes* the chiefe Magiſtrate, and called him Lord: It is the illimited and vniuerſall enuntiation of the holy Apoſtle, *Let euery Soule be ſubiect to the higher Powers*: Where vpon S. *Bernard* groundeth this neceſſary and infallable conſequence, that there is no partialitie, and immunitie, from this generalitie, but commaundeth the whole bodie of the Clergie, & that to teach otherwiſe, is but deceiueable Diuinitie. *Quis vos excepit ab vniuerſalitate? ſi quis tentat excipere, conatur decipere*: Who hath exempted you from vniuerſall authoritie? ſuch exception is nothing but a meere deception. And howſoeuer the Schoole of *Louaine* doth thinke to draw their necks out of the Coller of the Princes commaund, and to winde themſelues out of his cenſure, by telling vs, how their skill is onely ſeene in Common-wealth affaires, and matters Military; all they ſay herein, ſerueth not the turne. For let them heare what *Auguſtine* ſayth: *In hoc reges Deo ſeruiant ſicut eis diuinitus præcipitur, in quantum ſunt Reges, ſi in ſuo regno*

Exod. 32.

Bernard. epiſt. 42.

Bonif. 13.

Aug. contra Creſcen. lib. 3. cap. 51.

regno bona iubeant, mala prohibeant, non solùm quæ pertinent ad humanam societatem, verumetiam quæ ad diuinam religionem : Herein doe Princes serue God, as God hath commaunded; if as they be Kinges, they commaunde in their Kingdomes thinges that are good, and inhibite all that are euill, not onely in causes that properly belong to humaine societie; but also in such as haue reference vnto Pietie. Let them heare what *Tertullian* sayth: *Colimus Imperatorem vt hominem à Deo secundum, et solo Deo minorem, sic enim Imperator omnibus maior est, dum solo vero Deo minor est*; Wee performe our seruice to the Emperour as to the next person to God, and inferiour to none but to God: Thus the Emperour is aboue all, while hee is lower then none, but onely God. *Isidore*, one that was a Popish Doctor doubteth not to set the Kingdome before the Priesthood, by comparing the Kingdome to the Sunne, and the Priesthood to the Moone: We easilie grant a preheminencie to the Priest aboue the Prince in some particular sort; as we preferre the Iudge before him in the knowledge of the Law; and the Doctor of Phisicke, in the skill of his owne Art: the Pylote and Marriner, in the conduction and guiding of his Shippe: the Captaine and Coronell, in the ordering of his Armie: But his commaunding power ouer all, may

Tertull: ad Scapul.

Isidorus in Gloss. in Gen.

Dormã. fol. 37.

Dormã. fol. 39.

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Concil. Chalced. Artic. 1. pag. 831.

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Concil. Chalced. Artic. 1. pag. 831.

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nus, vt plenitudinem directionis veſtræ cuſtodiret ſerenitati, The Lord hath taken him away, that the abſolute gonernment might be kept for your Maieſtie. *Lutipraudus* pleadeth our cauſe thus: *Imperator vti experientia didicimus, intelligit negotia Dei, et facit, et amat ea, et tuetur omnibus viribus et Eccleſiaſticas res et ciuiles: ſed Iohannes Papa facit contra hæc omnia*, Wee vnderſtand by experience, that the Emperour hath skill in Gods buſineſſe, and that he performeth them, loueth them, and protecteth with all his power both Eccleſiaſticall and Ciuill cauſes: But Pope *Iohn* doth quite contrary to all theſe.

Lutipraudus Iohan. 13.

Balſamon de fide. tit. 1.

The Emperour *Michaell*, that gouerned the Eaſt, made a Law againſt the order of the Church, that no Moncke ſhould ſerue in the Miniſterie in any Church whatſoeuer. The Emperour *Iuſtinian* gaue power to the Biſhoppe, to abſolue a Prieſt from pennance, and to reſtore him to his Church. And the Emperours had authoritie (as *Balſamon* ſayth) of placing and diſpoſing of Patriarcall ſeates; and that this authoritie was giuen them from aboue: that nothing ſhould be publiquely read in the Scriptures, beſides the Canonicall books of the Scriptures: and that the people ſhould partake of the holy Communiō of the body & blood

Balſamon de peccatis. tit. 9.

Balſamon in conc. Chalced. cap. 12.

blood of Christ euery Sabboth day. It was the Law & ordinaunce of *Charles* the great. One of the approoued Doctors of the *Popes* side sayth: To say that the Prince cannot ordaine Lawes, or haue vse of them, vntill they be allowed by the *Pope*, it is falſe. So in a manner S. *Austen* telleth vs: *Reges in terris ſeruiunt Chriſto, leges faciendo pro Chriſto*; Kinges heere in earth ſerue Christ, while they make Lawes for Christ. Greg. Haloander et Azo. Auguſt. epiſt. 48.

How many Popes haue agnized the Princes Supremacie in Church affayres, and haue ſubmitted themſelues to their authoritie? Pope *Leo* ſubmitted himſelfe to *Lucouike* the Emperour; and the forme of his ſubmiſsion was thus: *Nos ſi incompetenter aliquid egimus, et iuſtæ legis tramitem non conſeruauimus, veſtro admiſſorum noſtrorũ cuncta volumus emendare iudicio*; If we haue done any thing amiſſe, and haue not walked in the right way of the Law, we will reforme all thinges wee haue ſo done, according to your iudgement. 2 Qu. 7. nos ſi. Leo. 4.

Gregorie giueth teſtimonie of the like duetie performed by him to Imperiall authoritie: *Imperatori obedientiam præbui, et pro Deo quod ſenſi minimè tacui*; I haue done my obedience to the Emperours Maieſtie; and what I haue thought in matters concerning God, I haue not ſpared to ſpeake. Gregor. ad Mauricium Imper.

Theodor. lib. 2 cap. 16. 2. q. 4 Mandatis. 2 q. 4. Auditum.

speake. Pope *Liberius* duetifully appeared before the Emperour *Constantius*, being conuented before him. Pope *Sixtus*, vpon an accusation & complaint put vp against him came to make his purgation before the Emperour *Valentinian*. Pope *Leo* the third, being accused by *Paschalis* & *Campalus*, pleaded his defence before *Charles* the great, at *Rome*; and that before he was elected Emperour. Pope *Iohn* the 22. being indighted of Heresie, was constrained to abiure it before *Phillip* the French King. And that none should attribute these examples, rather to the Popes humilitie, then duety: heare what *Franciscus Zabarella* sayth: *Papa potest accusari coram Imperatore de quolibet crimine notorio; et Imperator potest requirere a Papa rationem fidei:* The Pope may be accused before the Emperour, of any notorious crime; and the Emperour may call the Pope to account, concerning his Religion. Nay, how many Popes haue been placed, displaced, by the Princes authoritie? *Iustinian* the Emperour remooued two of them, *Syluanus* and *Vigilius*, from their Papacie.

Franciscus Zabarella de Schismate et Concil.

Concil. Tom. 2. in vita vigilij.

Platina in vita liberij.

The Emperour *Constantius* (howbeit he was an *Arrian*,) depriued *Liberius* of his chiefe Bishoppricke: and againe restoring *Liberius*, did put out Pope *Felix*. The Emperour *Otho*, deposed Pope *Iohn*, the thirteenth

Cōcil. Tom 2. in vita Syluani et vigilij.

teenth of that name. *Honorius* the Emperour deposed Pope *Bonifface*. *Theodoricus* deposed Pope *Simacus*. *Henry* the King, (or the Emperour,) entring into *Italy*, Synodally remooued three Popes, that vnlawfully had beene chosen. In the *Chalcedon* Councell, the ciuill Magistrate adiudged three Bishops, *Dyoscorus*, *Iuuenalis* and *Thalassius*, of heresie, and determined them to be degraded and, put out of the Church. It is euident out of all the auncient records, that the Pope had not a foote of Land, nor an House to hide his Head, neither the name of an Vniuersall Bishop; neither any authoritie, libertie, or Charter, which he receiued not from the Emperours, and the Kings of *France*: Yea, *Platina*, one of their owne men saith; *Without the Letters Patents of the Emperour, the Pope, is no Pope*. It was matter of great maruell to King *Odacer*, that any (touching the affaires of the Church) should be taken in hande, without his direction, whereof in way of complaint he saith thus: *Miramur quicquid tentatum fuisse sine nobis, nam viuente nesto presbitero, sine nobis nihil tentare oportuit*. We wonder that any thing was attempted without vs, for while our Bishop liued (meaning the Pope) there was nothing that they went about without vs. The Bishops of the Councell of *Constantinople*, wrote thus submissiuely to their Emperour *Theodosius*; *Obsecramus cle-*

Euuodius inter decreta Bonifacij 1.

Vrsperg. Anno 1045.

Niceph. lib. 7. cap 45.

Canon in Bonifac. 3.

Sabellicus in Phoca. Platina in Seuerino Papa.

Conci. Boni. 3. cap. 2.

Post. Concil. Ephesinum primum.

clementiam tuam, vt quemadmodum literis honorasti ecclesiam, quibus nos conuocasti: Ita finalem conclusionem decretorum nostrorum corrobora sententia tua et sigillo: Wee beseech your clemencie, that as you haue honoured the Church with your Letters, by the which you summoned vs: so you would confirme the finall conclusion of our Decrees, with your Royall Assent and Seale.

Euseb. in vita Constant. orat.

Of *Constantine* the Emperour, *Eusebius* thus reporteth: *Vocalissimus dei præco erat, et medicus animarum*; He was a vocall Preacher of Gods word, & a Phisitian of Soules.

Nicephorus in præfac. ad Immanuelem.

And *Nycephorus* to the Emperour *Immanuel* writeth thus. *Tu es dux professionis fidei nostræ, tu restituisti catholicam et vniuersalem ecclesiam: Tu reformasti ecclesiam dei a mercatoribus et nummularijs cælestis doctrinæ, et ab hæreticis per verbum veritatis*; Thou art the ringleader of our Religion; thou hast restored the Catholicke and Vniuersall Church: thou hast reformed the Church of God of those barterers and purloyners of heauenly doctrine, and of all Heretickes by the word of trueth.

Theodoret. lib. 1. cap. 7.

The Bishops came not into the Councell of *Nice*, before the Emperour called them; so sayth *Theodoret*. And *Eusebius* saith thus: *Sedit tota synodus reuerenter vt par est, cum*

cum silentio expectans aduentum principis: The whole Synode sate reuerently, as it became them, with all silence, expecting the Princes comming. And againe thus: *Signo quo aduentus Imperatoris indicatus est dato, omnibus exurgentibus, ipse deinde ingressus est medius, tanquam aliquis dei cælestis Angelus;* Vpon notice that was giuen of the Emperours comming, euery one rose vp, and the Emperour himselfe came in the middest among them, as it were an heauenly Angell of God.

That euery King is Gods Vicar & Vicegerent in the Churches of his Kingdome, a Pope in the person of one of the Kinges of *England*, hath pronounced it; *Vos estis Vicarius Dei in Regno vestro*; You are Gods Vicar in your Kingdome. They are no better then *Donatistes* all the sort of them, that would abridge the ciuill Prince of his Iurisdiction ouer the affaires and persons of the Church; in the iudgement of S. *Augustine*, who sayth thus to the *Donatistes*: *An forte de religione fas non est vt dicat Imperator? vel quos miserit Imperator? Cur ergo ad Imperatorē vestri venere Legati? Cur eum fecerunt causæ suæ Iudicem?* May it happily be thought vnlawfull for the Prince to determine of Religion? To what end then came your Embassadours to

Epist. Eleutherij inter leges Edwardi.

August. contra epist. Parmeniani. libr.

the Emperour? Wherefore made they him the Iudge of their cauſe? Theſe Authorities may ſuffice to choake the Papiſtes; as the Diſciplinarians of our time in this cauſe, cooſin germaines to the Papiſtes, who would vnarme the King of his ſpirituall Sword, while they would haue him to ſitte in their aſſemblie, no otherwiſe, then as an Honorable member to haue a voice among them; giuing him *Poteſtatem facti*, but not *Iuris: Cuſtodiam, vindictam: non conſtitutionem, promulgationem*; To haue power in Fact, but not in Law: Which is (as *Eraſtus* ſaith) but to make him an Executioner or an Hang-man.

They broach it in their Bookes, that the Politique gouernment is Subalternall and Subordinate to that which is Spirituall: which is more then ſome of the wiſer Schole-men will ſay: For what ſayth *Theodore Balſamon*? *Nota Canonem, dicit ſpirituales dignitates eſſe præſtantiores ſecularibus, ſeu mundanis dignitatibus; ſed ne hoc eò traxeris, eccleſiaſticæ dignitates præferantur Imperatoriis, illis enim ſubijciũtur.* Note (ſaith he) the Canon which ſayth, that Spirituall dignities are more excellent then thoſe that are Worldly. But thoſe wordes muſt not be ſo racked, to preferre Eccleſiaſticall before Imperiall ſtates. For they are ſub-

Balſamon in 6. a Synodo, Can. 7.

ſubiect vnto them. And what ſaith an other of them? *Supponunt quod poteſtas Regalis ſit corporalis, et non ſpiritualis, et quod habeat curam corporum, non animarum, quod eſt falſiſsimum*; They ſuppoſe that the Regall power is but Corporall, and not Spirituall; and that it hath but charge ouer Bodyes, and not ouer Soules, which is moſt falſe. Finally, wee anſwere them, as *Salomon* did his Mother, in the ſuite of *Adoniah*, *Aske the Kingdome for him alſo*. For no more can two abſolute Powers be in one Kingdome togeather, then two Heades in one Body. And thus much of the Princes lawfull and due Authoritie ouer the cauſes and perſons of the Church. Ioh. de Parisiis, can. 18. 1. King. 2.

Dauid heere adiudged it to be needfull, that a *Temple* rather then a *Capitall*, ſhould be in the heart and nauell of his Kingdome. As God hath giuen Princes the higheſt Roome, it is meet he ſhould haue the higheſt Roome in their heartes; that as he hath giuen them Thrones; ſo they would giue him *Temples*; as he hath giuen them *Reſt*, ſo they would remember with deuout *Dauid*, to giue Religion *Reſt*, and not forget *Ieruſalem* in their mirth. This ſhall make their names to ſhine as the Sunne, among the Poſteritie. Princes being then at the height of excellencie, (as S. *Ambroſe* ſaith,) when

Ambroſe. epiſt 32.

they may be ſtiled the Sonnes of God. *Quid honorificentius, quam vt Imperator audiatur filius Dei?* What is more honorable, then that the Emperour be ſurnamed the Sonne of God. All their Parliamentary Lawes, all their military exploytes, all their Domeſticall actions ioyntly togither, ſhall not preſerue their names, in ſuch liuely and louely remembrance, as their Chriſtian Canons and Conſtitutions for Religion.

Princes ought firſt to haue care of the Church.

The Royall Decrees of the Kinges of *Perſia*, and *Babylon*, for the reedifiinge the Temple, and the worſhiping of the God of *Daniell*, and of his three Complices *Sydrach*, *Myſach*, and *Abednago*, are in the Regiſters, for the longeſt liues to reade; whereas their other Lawes and ſtatutes are ſhut vp in ſilence.

Conſtantinus, and *Carolus*, were very famous Emperours, each of them were ſurnamed *Magnus*, Great; but not ſo much for their Potencie, as their Pietie. *Euſebius* ſetting forth the ſtate, and ſublimitie of *Valerians* Court the Emperour, giueth it this grace: *Valeriani aula erat referta pijs, et eccleſiæ dei factæ*: The Court of *Valerian* was pleniſhed with godly perſons; and it was liker a Church, then a Court.

Conſtantius the father of *Conſtantine*, more reſpected good Preachers, then great Exchequers full of Treaſures.

Io-

Iouinian, that sate in the seate of the Empire after *Iulian*, told his subiectes absolutely, that he would be a King of Christians, or no King at all.

Theodosius and *Valentinian* called themselues, *Vassalles Christj*, the Vassals of Christ. And this *Theodosius* was wont to say; that hee loued the Church as his owne Soule. Religion beareth vp the Pillars of the Kingdome; and therefore that ought first to be prouided for.

Cyrillus telleth the Empereour *Theodosius*, and *Valentinian*, that the incolumitie of their Common wealth, hath dependencie vpon Pietie towardes God. *Ab ea quæ erga Deũ est pietate, Reipub. vestræ status pendet:* The welfare of the Common state, hangeth vpon true Religion towardes God. As due distribution of Iustice, preuenteth open and encamped Commotions; so a carefull prospect to the aduancement of Religion, scattereth housed Factions, and clandestine Confederacies: As *Cardan* well obserueth, in these wordes: *Summum præsidium regni est iustitia ob apertos tumultus, et Religio ob occultos:* Religiõ is the chiefest Bulwarke against priuie Tumultes, as Iustice is against open Tumultes. Wherefore *Minutius Felix* saith: Ye punish the nefarious doers; but with vs, a thought is sinne:

Cyrill. epist. ad Theod. et Valent.

Cardan. de sapientia lib. 3.

Minutius Felix in Octau.

Vos conſcios timetis, nos etiam conſcientiam: Yee dread ſuch as are priuie to your doinges: but the Conſcience alone of it ſelfe, ſufficeth to curbe and correct vs.

It is Religion, that holdeth vs at a bay, and keepeth the heart of the Subiect in awe, that it ſwelleth not againſt the Soueraigne. Wherefore it ſhall be requiſite for a well diſpoſed Prince, in time of Peace, to prouide for that which ſhall preſerue his Peace; to giue his loue and life vnto Diuinitie, whereby his heart may alwayes be in the hand of God; as that holy man *Athanaſius* ſayd to the Emperour *Iouinian*; *Conueniens eſt pro Principe ſtudium et amor diuinarum rerum; nam ſic habebis ſemper cor tuum in manu Domini*: The ſtudie and loue of Heauenly things, is moſt conuenient for a godly Prince; for ſo thou ſhalt haue alwayes thine heart in the hand of God.

Theod. lib. 4 Cap. 3.

The name of *Alphonſus*, that famous King of *Aragon*, hath enroulement in thoſe Bookes that neuer can periſh: who hauing gotten a taſte of the better knowledge out of Bookes, ſtroke ſayles with *Auicen*, *Hypocrates*, *Galen*, and badde them all adewe. And when as one of the Kinges told him, that ſuch buſineſſe was too baſe for a King; hee thought as baſely of him, and ſayd;

Hee

Hæc non est Regis, sed Bouis vox; This is not the voyce of a King, but of a Cow.

As Peace hath flouriſhed from the Earth among vs; ſo (the holy name of God be prayſed) Righteouſneſſe hath looked downe from Heauen. The Throne of this Empire, hath not wanted deuout Princes, that haue trod the ſteps of *Dauid*; who in Peace, haue prouided for the Peace of the Church, and that in the firſt roome. Call to minde the Statutes of King *Inas*, King *Elfrede*, King *Edward*, King *Ethelſtane*, King *Canutus*, all Kinges of this Iland: All theſe, firſt layde the foundation of Religion, and compounded the differences thereabout, before they entred vpon cauſes of other nature. King *Canutus* in a Parliament holden at *Wincheſter*, on the Byrth-day of our Sauiour, after ſundry Lawes ſtatuted and prouided in matters of Fayth; as the celebration of dayes Feſtiuall, adminiſtration of Common prayer, the learning of the Lordes prayer, the receipt of the Sacrament of the Body and Blood of Chriſt, thriſe in the yeare, the ſet forme of Baptiſme, of Faſting and ſuch dueties, this Title followeth. *Iam ſequitur inſtitutio legum ſæcularium*; Now followeth the ordination of Lawes temporall. Thus the weightier cauſes of the Temple, had the precedencie & right hand of preheminencie of the buſineſſe of the State

State ciuill.

In a Parliament kept vnder *William* the *Conquerour*, it is thus recorded: *The King being Vicegerent to the highest King, hath his Kingdome to that end, to defende his Kingdome and people; and aboue all, the people of God, and his holy Church.* Wee the people of this Land at this time, haue Peace on all sides; as in those times of *Dauid* and *Salomon*, when *Iuda* and *Ierusalem* liued without feare: it being the Prayer of our peerles Prince to God, as it was of *Ezechias*: *Let there be Peace and Trueth in my dayes:* And wee are now in the Iubile yeare of those peaceable times, which the Prophet speaketh of; wherein Swordes are broken into Mattockes, and Speares into Sythes. And the Lord hath enclined the heart of our *Dauid* toward the Arke of the Lord his Church, to enter counsell with the chiefe Fathers, as *Dauid* heere with *Nathan*, how to repaire the decayes thereof, and how to heale vp the woundes thereof, being very great. The Lord giue it, that hee doe worthily in *Ephrathah*, and be famous in *Bethlehem*, that he may bring this good worke to an excellent end.

I will talke no longer with the explication of the Text, or with other matters of moralitie that it giueth vs, though it offereth

reth it ſelfe to goe a mile or twaine more with mee, as hauing a further iournie to goe, which the very hand of this Scripture leadeth mee; which is, to deliuer the principall Theoremes which haue their deduction, and introduction from hence.

1. As the neceſsitie of *Cathedrals*, and of Foundations of that ſort, as incident to theſe times as to any of former age, a charge that King *Dauid* thought belonged to him. Of the neceſsitie of Cathedral Churches.

2. Of the Sumptuouſneſſe of them, of the liberall Donations, Reuenewes and Maintenance that belongeth vnto them.

3. Of Sacrilegious violaters of Holy thinges: of the ſinne of Sacriledge: of the turpitude of that action, as contrary to the former, aptly ſeruing for the illuſtration of it: Of theſe I ſhall intreate as in the ſight of God; and more freely for *Ieruſalems* ſake: to which being ſo deepely engaged as I am, I cannot hold my tongue.

1. The vſe for which they ſerue, beſides the vſe wee haue of all times originally to this day, to make on our ſide; conclude the neceſsitie of Oratories and Temples. As the body Politicke, is to be deuided into his ſeuerall limits: ſo is the Collectiue body of the Church. As wee are men, the Time, Place, Forme of Prayer, are in our choyſe, according to the condition of our priuate occaſions. But the Seruice that wee are to per-

performe as the members of the Publique ſtate, muſt be Publique: which is ſo much worthier then the Priuate, as euery ſocietie of men, is worthier then a man. And heere I take vp a ſimilitude of S. *Chriſoſtome*: As Coales of fire ſcattered, entertaine but litle heate; but heaped cloſe togeather, doe conceaue a flame: ſo a multitude of Faythfull gathered togeather of one heart and of one ſoule, doe preuaile much more then when they are diſpearſed. *Hierome* compareth an holy Conuocation to Thunder, that pearceth the Heauens. *Baſil* ſampleth Synodes with the noyſe of many Waters. *Chriſoſtome* layeth on load of Reaſons, why ſuch Aſſemblies ſhould be ſo gratious vnto God, as Conſent, Copulation of Loue, and Concord, that ſuch ioynt Aſſociations doe profeſſe. Such beſiege God (ſayth *Tertullian*,) and though neuer ſo meane, yet in their multitude, they are mightie, beeing of one minde, and their Prayers cannot take repulſe, ſayth S. *Ambroſe*. The Publicke place hath the Promiſe of Chriſtes preſence with it. *Where two or three are gathered togeather in my name, there am I in the middeſt of them.* Wherfore *Paul*, though he might haue confidence to ſpeed with God as much as any other, yet he thought the ioynt Prayer of the Church for him, would adde more waight to the glory of God, and his owne good

De incomprehenſibili Dei natura. Tom. 5.

Apologet. 1.

Amb. lib. de Pan.

Math. 18. 20.

2. Cor. 1. 11.

good.

The Prince and people of *Niniueh* be- Ion. 4. 11.
ſetting God as an Hoſt of men, were receiued into grace.

The Publicke ſeruice of God hath this comfort, that the thinges that are prayed for, are approoued as needfull by generall iudgement, while we heare them with common conſent deſired. Such places ſerue to ſharpen the edge of thy deuotion, when it turneth aſide, and waxeth dull to any good action. If thy zeale ſhall grow ſlow or ſluggiſh, the feruor of others ſhall ſerue as a Spurre to ſtirre and quicken it. Prayer is not it ſelfe, when it hath not the ſympathie Baſil. epiſt. 68.
of voyces to giue ſinewes to it, as rightly ſayth S. *Baſil*. Alſo, as others are leſſoned and bettered by our good examples that we ſhew herein; ſo others in the neglect of it, are not a litle dammified: Whereas the remiſneſſe of our priuate deuotion is but hurtfull to our ſelues. Hence is it, that *Dauid* is ſuch a votarie to God: *To prayſe the* Pſal. 26. 12.
Lord in the congregations, in the great congrega- Pſal. 35. 18.
ons, among much people. And ſo longeth after it; as where he ſaith: *My ſoule hath a deſire* Pſal. 42. 4.
and longing to enter into the Courtes of the Lord; And maketh it the onely ſuite of his Soule: *One thing haue I deſired of the Lord, which I will* Pſal. 27. 4.
require, euen that I may dwell in the Houſe of the Lord all the dayes of my life, to behold the faire

beautie

beautie of the Lord, & to viſite his Temple: And ſo inuiteth and inciteth others to the like: *O worſhip the Lord in the beautie of holineſſe.*

But what of all this, may ſome ſay? How maketh this matter for materiall Churches? The preſence of a Chriſtian people whereſoeuer aſſembled, the offices of Religion performed among them, making the place of their aſſemblie publicke, as the preſence of the Prince and his followers, maketh any mans priuate Houſe a Court? But herein they doe but dreame (by their leaue:) not the Aſſemblie, but the Aſſignement of the place to ſuch publicke ſeruice; being that which properly maketh it publicke. It is not the Popular confluxe it ſelfe, or the dueties that they doe, that can infuſe ſuch a vertue and priuiledge.

Now euery place is not ſacred alike by the vbiquitie of God. That euery place is not of equall and indifferent choyſe, the ſpeach of God to *Moſes* telleth vs: *This Place where thou ſtandeſt, is holy ground.* As the extraordinarie workes of God haue diſtinguiſhed the times: ſo the extraordinarie preſence of God hath ſanctified ſome places. Solemne places, are moſt ſutable to ſolemne Seruices that are due to God. In that ſhort time *Adam* had in *Paradiſe*, hee wanted not a place wherein to ſtand before the Lord. And the ſonnes of *Adam* out of *Paradiſe*

Exod. 3. 5.

Gen. 3. 8.

radiſe knew whither to repaire with their Oblations and Sacrifices vnto him. The Patriarches had their Hilles and Groues where they ſeated their Altars. In the waſt Wilderneſſe, when Gods people had no certaine dwelling place, they had it in commaundement to ſet vp a moueable and a tranſitorie Tabernacle: It was not left to their libertie to runne at randon; but they were tyed to the place appoynted them: *Yee ſhall ſeeke the Place which the Lord your God ſhall chooſe, out of all your Tribes, to put his name there, and there to dwell; and there thou ſhalt come.* Gen. 4. 3. Gen. 3. 4. 22. 1. 21. 33. Deut. 12. 5.

When the Lord had marked out *Ieruſalem* for himſelfe, and in *Ieruſalem* Mount *Moriah*, for a ſtanding & permanent place for his name, *Dauids* heart was as much enlarged and ſwallowed vp of ſorrow, that hee might not haue the credite of building this Temple, as our moderne wiſe malignantes are, that are readie to bite their tongues aſunder, and to burſt with ſpight, that they can not make hauocke of our *Baſilikes* and Churches, which they neuer builded. 2. Chro. 3. 1. 1. Chro. 6. 7. Pſal. 132. 5.

After the ſubuerſion of this firſt Houſe, a ſecond was ſet vp in the ſame place; but ſo diſproportionable and different from the former, as hee that had ſeene the beautie of Ezr. 3. 12. Agg. 2. 4.

the

the one, rued the baſe and vild aſpect of the other: yet was it not ſo ſimple, but that it might be the Dyamonde of the Ring, and the Wonderment of the World, for beautie and Maieſtie.

After the edifying of this Temple, in length of time, were many Synagogues ſet vp. *Paulus Fagius* recounting the number of them, maketh the totall ſumme, Foure hundred, in *Jeruſalem*.

To this Temple, and theſe Synagogues, Chriſt himſelfe, & his Apoſtles, often came. The number of Chriſtians waxing dayly beyond number, cauſed the diſtinction of Aſſemblies and Churches, one place beeing not of capacitie for the companie. This eaſily will appeare by computing the companie that were in the greater Cities within the compaſſe of the firſt 200. yeares after Chriſt, by conſidering the feruor and quickneſſe of the times wherein they liued: or obſeruing the condition of the Place where they kept: what troupes & traines, flockes and ſwarmes of people before the yeares before named were expired, were to be ſeene in thoſe famous Cities, *Rome*, *Epheſus*, *Alexandria*, and ſuch like; it is not hard to coniecture and conceiue by the encreaſe which a few weekes wrought, after the death of Chriſt; when the Preachers made a Purchaſe of Three thouſand Soules at

Act. 4. 4.
Act. 2. 41.

once

once conuerted in one day.

Now at *Rome*, about the Hundred yeare after Christ, the Congregation became so huge, the people drawing themselues from all quarters thither; as *Euaristus* Bishop of *Rome* for auoyding of confusion, was constrayned to deuide and part them into particular Parishes; assigning seuerall Presbiters ouer them: Neither could the nature of the times agree with one Vniuersall and generall Assemblie; the Sword of the Enimie being so sharpe and so sore against them; whereby they were constrayned to hide their heades in desolate places. Platina ex Damaſco.

Finally, the places where they mette by stealth, as priuate Houses, Vaultes, and such like, could not admit of any great number. These were good reasons to distribute the people, and to limit them their boundes, by appoynting them their proper Parish-churches. I graunt, that the Church which was at *Ieruſalem*, which receiued that Religion which Statute Lawes did not allow, were enforced to seeke Priuate places for the exercise thereof; such as were most safe, though not so sutable to their seruice. Act. 1. 13, 2. 1. 2. 46.

They came to the Temple & Synagogue of the *Iewes*: but to execute the dueties of their callinges, as they were Christians, they were to seeke out by and desolate places. At length betweene times, through con-

conuiuencie and ſufferaunce; and ſometimes through fauour, licence, and protection, they alſo began to reare vp Oratories and Churches, though but meane, becauſe their eſtate was meane; a good meane to ſtoppe the perill of malignitie, that would otherwiſe enſue of it.

But as the Church grew in age, and loue with Religion, they loued nothing more then to build Churches, and to haue them moſt in admiration, of whom they could ſay, *Theſe are the men that haue built vs Synagogues*. The deuotion that *Dauid* in his time with ſuch pleaſure did behold in the *Iewiſh* people, to contribute to a Temple, waxed common among Chriſtians, vnder their godly Kinges and Emperours. So as Temples were euery where erected, no coſt ſpared, a *Nemo ſcit*, as in the dayes of *Bezaliel* and *Aholiab*, when the Tabernacle was ſet vp, was chearefully preſented.

If we ſhould runne through the Claſsies of all times, I know not when to end with examples of this ſort. It is neceſſarie that the Place for the ſeruice of God, ſhould be Publique for the auoyding of Priuate conuenticles; which howſoeuer they be muffled with the Handkerchiefe and Vaile of Pretended Religion, may ſerue to plot and proſecute very dangerous machinations: Yea, albeit they often ſerue for the beſt purpoſes,

poſes, yet eaſily may they hurt, as well in regard of the fitneſſe of them for Hereticks to ſcatter the filthy ſoame of their damnable Diuinitie; aſwell for that they make as an occaſion to traduce and haue in ſuſpicion holy actions; which being ſo ſacred in themſelues, ſhould be ſo handled, as they might not be ſubiect, not ſo much as by any probable ſhew to ſuch imputations; which reſpects ſhould haue the more weight with vs, in as much as the Church hath had ſuch quicke and ſenſible experience of theſe effectes, when Chriſtians were enforced, hauing noe other remedie, all Temples being ſhut vp againſt their Religion, to ſeeke out ſecret places for the performance of duties of Deuotion: which ſerue to confute our brainſicke *Anabaptiſtes*, who runne from our Churches, as *Iohn* from the Bath wherein *Cerinthus* waſhed himſelfe. *Elias* and his people praying in one place, and they and their ſectaries in an other by themſelues. Thus rending the Vaile of the Temple in twaine, and miſerably manckeling the Veſture of Chriſt, which was without ſeame.

I ſhould heere leaue this poynt, as alreadie illuſtrated with proofes ſufficient: but that it is needfull I ſhould encounter certaine skilfull perſons, that vnder colour of Religion, hotly plead for the ouerthrow of Churches, as formerly ſtained, and propha-

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ned with Superſtition. In which reſpect, our Churches now in the mercie of their lippes, haue no milder tearmes then theſe: *Temples of Baal, Idoll Synagogues, Abominable Stye.*

Thus this holy peece of Seruice of Founding Churches, which ſincere and reuerend antiquitie, accounted ſo honorable, is now by buſie heades, who haue a Forge in their braines quicke in tongue, & ſlow in braine, made diſputable; yea the contrary not only to be allowable, but commendable, yelling like Wolues in the language of *Edom, Downe with them, downe with them euen to the ground.* And here they bring in precept & practiſe of Scripture, as ſhooes that they draw on the feete of the cauſe: as this charge and precept giuen to the *Iſraelits: Yee ſhall vtterly deſtroy all the Places, wherein the Nations which yee ſhall poſſeſſe, ſerued their Gods:* as the practiſe hereof by *Ezechias*, and *Iehoſaphat*, famous Kinges of *Iudah*, who ſubuerted ſuch Altars, and Groues, and Monumentes of Idolatrie, as were any where remayning within their liberties. Hereupon they tender vs this laxate concluſion; that for vs to hold vp and continue ſuch Places, is with *Saul*, to reſerue the execrable thinges, for the worſhip of God. Let me firſt tell them, before I ſhew them the looſeneſſe of their Logicke, as *Alexander Seuerus* told ſuch com-

Pſal. 137.

Deut 12. 2.

1. Sam. 15.

* *Aelius Lampridius in Alexandro.*

companions in the like caſe: When as certaine Chriſtians at *Rome* had found out a vacant and conuenient Place in the Citie, where they might ſeate & ſet vp a Church, and there were Victualers that made claime and title vnto it, as being in the veine to vent their commodities, and to ſerue for the Shambles: The Emperour, though an Heathem, yet led by Natures direction, could anſwere them; *It is better that God ſhould be worſhipped any way, then that you ſhould haue your way*: Meaning, that it were better to be Superſtitious, then Prophane: to which ſentence, I ſubſcribe.

Now for the grounds of Scripture which they haue layde, whereupon to builde their cauſe, they are very weake, there being no more affinitie betweene thoſe times, and ours, that people and vs, then there is betweene *Philip* the Apoſtle, and *Philip* King of *Macedonia*: For the precept giuen out againſt *Canaan*, toucheth not vs; wee are there informed how it ſeemeth good to God, to proceed againſt them: but it ſerueth not as a forme, for vs to follow coerciuely againſt ſuch Idolatrie in others. The *Iſraelites* were reſtrained from entercourſe and couenantes of peace, with the inhabitantes and people of that place: ſhall wee therefore collect and conclude from thence, the vnlawfulneſſe of Commerce,

League, and Stipulation betweene thoſe of the aduerſe, and true Religion?

The *Iſraelites* were to roote out the *Gentiles*; is it therefore a conſequent by way of compariſon, that the reformed Churches ſhould put to the ſword, all the whole ſect and ſocietie of ſuch as are mongers of Idolatrie? The intention of that preſcription and precept againſt the Oratories of the *Cananites* for the ſeruice of their falſe Gods, was to haue but one place, which ſhould be the publique Pariſh of the Land, to which all the people ſhould cuſtomably repaire and bring their Preſentes of Sacrifices and Oblations, according to the exigence of the law Leuiticall.

Deut. 12. 2.

The example of the practiſe of the two Kinges, *Ezechias*, and *Iehoſaphat*, hath not the vigor and power that hath precept: Examples being not of commaunding kind, and of the force of Lawes that are binders. Examples are Counſailers, but no Commaunders. They ſerue to direct, but not to draw vs: they are Leſſons, but no Lawes: neither are they Leſſons but in like cauſes, as fayling where proportion and equalitie fayleth; as it doth in the inſtance betweene them and vs. For their Groaues and High-places were dangerous through the iuſt feare of ſecret acceſſe, that the ſuperſtitious ſort would haue vnto them. As for

vs,

vs, we are in ſecuritie, and on the ſurer ſide; our Churches being clenſed throughly of the corruptions of former Superſtitions, and being onely open to the onely pure Religion: yea being euery way ſo proper to this Holy vſe, great pittie were it that any of them ſhould be diuerted and turned to any other purpoſe: Wherefore in all Common-wealths and Prouinces, that haue giuen paſſage and protection to the Ghoſpell; the Churches that heretofore ſerued to Idolatrie, haue been reteined; only the Altars defaced and done away, as the learned man (*Zanchius*, with approbation) doth obſerue: *Verò, locorum in omnibus ferè regnis et Prouinciis, quæ Euangelii amplexa ſunt, Templa ipſa, in quibus Idololatria antiquitùs fuit, tot annos retenta ſunt, exciſis tantum altaribus.* Euery where about, almoſt in all Kingdomes and Prouinces, which haue admitted the Ghoſpell, the Churches themſelues, in which Idolatrie hath been vſed, haue been retained ſo many yeares, onely their Altars beeing takn away. Yet the ſame Doctor telleth vs of the controuerſie hereabout, that others not vnlearned haue rayſed, while they determine the needfull deſtruction of ſuch Churches: *Non deſunt tamen docti viri, qui ſentiunt et ſcribunt, omnino Idola tollenda eſſe diruenda*; There want not ſuch as are godly and learned, who ſuppoſe, and deliuer in writing,

Zanch. de operibus redemptionis, lib. 1. cap. 12.

Zanchius ibid.

writing, that ſuch Churches are altogeather to be broken downe. Of whom I would but aske what fault they haue committed, that they ſhould be ſo ſorely and exceſsiuely handled? For as thoſe creatures are not intellectuall; they are without Will: and where Will is not, Sinne is not: and nothing but Sinne (I would ſuppoſe) is to be puniſhed. I yeeld that occaſions ſufficient may be offered of the remouall of them, but not in the way of a cenſure vnto the vncapable and vnſenſible creature. In the cleanſing of the Leproſie, the Houſe was rather to be purged, then pulled downe. And when the occaſion was ſuch, that ſomething of the edifice was to be taken away, rather a few Stones, then the whole Structure were to be remooued. Where that Maladie was immedicable, onely that part that was infected, was to be ſubuerted, and to be proiected into an vncleane place. So that were our Cathedrals, Leprous places, and receptacles of ſuch corruptions, as they in the ſoame of their fierie tongues would haue them; they are otherwiſe directed by this preſident, then by and by to breake downe the Carued workes with Axes and Hammers. *Eleazar* the High-prieſt, could thinke of a better courſe, then to make a ſpoyle of thoſe Braſen Cenſors, which they that were burned, offered; to conuert them

Num. b. 16.

to

to ſacred ſeruice, by breaking them into brode Plates for the couerture of the Altar. The Gold, Siluer, Veſſels of Braſſe, & Iron, that were found in *Ierucho*, goodes of execrable note, could by *Ieſua* be brought into the Houſe of the Lord, and be kept in the Church Coffers. The Bullocke that was fedde for *Baal*, & the Wood of the Groaue adioyning, were conſecrated to the ſacrifice of God by *Gedeon*. So was the Ordinance of *Moſes*, that the Gold, Siluer, Braſſe, Yron, Tinne, Lead, which the *Iſraelites* ſhould receiue of the Heathen, ſhould firſt haue the tryall of the Fire, for the ſcouring and purifying them of their droſſe and corruption, and ſo fitting them the better for Holy ſeruices. Ioſua.6. Iudg.6. Numb 31.23.

According to the Legall prouiſion, the Churches which formerly haue been aſſigned to ſuperſtition, haue now paſſed through the fire of the Word of God; the Word of God therein now being ſincerely and vncorruptly deliuered. It is alſo prouided by Law, that the Houſes wherein Heretickes did meete, ſhould be adiudged to the Orthodaxall Church. Alſo, that the Habitations of certaine Heretiques, ſyrnamed *Cæcoles*, ſhould be vnited and conſolidated to the orthodoxall or right beleeuing Church. Cod. lib. 1. Tit. 8 Valenti. Martiani. tit. 12. leg. 11. Honor.

In *Auguſtines* time, the Emperours diſpoſ-

poſſeſſed the *Donatiſtes* of their Churches, and gaue them to the good and Catholike Biſhoppes. And *Auguſtine* is in the minde, that this is an illimited leſſon and learning appertaining vnto vs.

Epiſt. 154.

But the time is yet to come, to bring in their proofes for ſuch fault as they haue layde vpon the ſtate of our Churches; for which cauſe they purſue with ſuch hotte contention, their vtter deſolation.

The *Romanes* ſending *Tarquinius*, ſurnamed *Superbus*, into baniſhment, and taking ſolemne bond by Oath of themſelues, neuer after to endure any other Gouernour: they could not ſo be ſatisfied that ſo the tyrannie was ouerpaſt, vntill they had alſo confined one of his *Conſuls*, againſt whom they had nothing to ſay, but that his name was *Tarquinius*; that it could not be well with the ſtate, and the full freedome thereof be ſecured, ſo long as a perſon of ſuch dangerous Name continued in it. So our watchfull obſeruers of inconuenient Ceremonies, are not contented that Idolatrie is ſuppreſſed, the ſtrong man of *Rome* throwen out of poſſeſsion, Chriſt freely preached; vnleſſe the dangerous Grounde wherevpon with the ſoales of their feete ſuch doe tread, be turned vpſide downe, and the very Place, be remembred no more. But it is time to depart from this part, and

to

to handle the next.

2. Of the sumptuousnes of Churches, and of the liberall maintenance due to Churchmen.

It pittieth King *Dauid*, to consider how contemptible the Church is, in respect of his Court; and he thinketh it high time to remedie it: And he had throughly performed it indeed, if God had not preuented him in it; as the *Chronicles* report it, where it is thus storied of him. *Now I haue prepared with all my power for the House of my God, Gold for vessels of Gold, and Siluer for them of Siluer, and Brasse for thinges of Brasse, Yron for thinges of Yron, and Wood for thinges of Wood, and Onyx stones, and stones to be set, and Carbuncle stones, and of diuerse colours, and all Precious stones, and Marble stones in abundance. Moreouer, because I haue delight in the House of my God, beside all that I haue prepared for the House of the Sanctuarie, euen three thousand Talents of Gold, of the Gold of Opher, and seauen thousand Talentes of fined Siluer, to ouerlay the Walles of the House.* 1. Chro. 29. 2. Wherfore the Cause requiring as much this redresse, as then, (the immateriall Church howsoeuer reformed, the materiall Churches in so many places being laide waste, and made huge piles and heapes of Stones) I take occasion now to speake of the more then expediencie of the francke expences to

to be bestowed, for the maintenaunce of such Places, and Persons, as are separated and assigned to the seruice of God.

Churches take their perfection from the end to which they serue; namely, the publique Worship of God, the life and soule of them: the sole respect of the dignitie they haue aboue all other places. And though God more esteemeth the Homage of the Heart, then the Honour of the Place: for which cause *Moses* in the middest of the Sea, *Iob* in the Dunghill, *Ezechias* in his Pallace, *Ieremy* in the Mire, *Ionas* in the wombe of the Whale, *Daniel* in the Lyons Denne, the three young Men in *Nabuchadonezers* Ouen, the Thiefe on the Crosse, *Peter* and *Paul* in the common Prison, called vpon the name of God, and were heard: yet the sanctitie and celebritie of the Place where his Name is called vpon, much animateth Deuotion; when wee may say with *Dauid*: *O worshippe the Lord in the beautie of holinesse.* Psal. 96. 9.

I put it to your iudgement, as *Paul* did to the *Corinthians*, the case of Women; whether they thought it seemely, that a Woman should be bare headed in the Church? Thinke yee it seemely, that Gods Church should be no better then a Kitchin or a Barne? It is the quicke expostulation of the Prophet. *Is it meete that yee should dwell in ceiled* Hag. 2.

ſeeled Houſes, and the Houſe of God lie waſte? Man of all creatures, is the worthyeſt: But euery ſocietie of men, excelleth one man: of ſocieties, that is the moſt excellent, wee call the Church. No worke may compare with the exerciſe of Religion, the operation of the Church. Religion worketh vpon God in maieſtie and power infinite, which requireth the extent and vttermoſt, that vnfained affections towardes him can afford. Our inward affectes are to be opened by outward effectes; as ſignes muſt reſemble the thinges they ſignifie. Wherefore if Religion ſwayeth (as it ought) in our heartes, our outward Deuotions muſt be demonſtrated ſo farre foorth as the Church may be outwardly enabled.

2. By our chearefull contributions to the Church, wee giue token of a chearefull minde we beare to God, to whom when we haue giuen neuer ſo much, wee account all too litle.

3. The greatneſſe of our giftes, doth ſet forth Gods greatneſſe vnto the eyes of the world, while they behold the account wee make of him, in the condition and qualitie of the Preſent that we giue vnto him, incomparably the greateſt. For the greater they are whom we honour, the greater regard and choyſe we make of the Oblations and Donations that for honours ſake, we

doe

doe ſet before him. If we dare not ſo diſgrace our worldly ſuperiours, by bringing ſuch paltrie and pelting Preſentes vnto them, as we vſually bring to God, euen the refuſe of that we haue: doe not we apparently bewray that our acknowledgment of his greatneſſe is but counterfeite: that our dread to them is heauier in the weights, then our feare towardes him? To the whole Schole of ſuch our moderne wiſe Hypocrites, the Prophet *Malachy* readeth this Lecture. *If yee offer the blind for ſacrifice, is it not euill? Offer it now vnto thy Prince, will he be content, or accept thy perſon (ſaith the Lord of Hoſtes?) Curſed be the deceiuer, which hath in his flocke a Male; and hauing made a Vow, ſacrificeth vnto the Lord a corrupt thing: For I am a great King, (ſaith the Lord of Hoſtes.)* Wherefore no maruaile though *Caynes* Oblations were taken vnkindly at Gods handes, as offering the meaneſt and leaneſt that hee had. S. *Paul* maketh *Loue* the latitude of the Law. Now as Wine is not onely ſweete in it ſelfe, but alſo ſweeteth all things that are tempered with it: ſo Loue, make all our Legacies ſeeme light, that wee giue to God, how ſoeuer otherwiſe in outward valuation, they may be eſteemed liberall. And heere I ſay with *Auguſtine, Da mihi diligentem, et ſentet*

Mal.1. 8.14.

Gen.4.

Rom.13.

Auguſt. tract 11 17. in Ioh.

quod

quod dico; Giue mee one of louing affection, and hee ſhall find what I ſay. As *Iacob* accounted the whole ſeauen yeares ſeruice performed for *Rachel*, to be but a ſhort apprentiſhip, out of the load of his Loue toward her: ſo whatſoeuer wee beſtow vpon the ſeruice of God, Loue accounteth it but litle more then nothing. *God loueth a cheerefull giuer.* 2.Cor.9.3. It is the Apoſtles graue ſentence, Murmure is the murderer and cut-throate of Charitie: and ſo much in effect the ſame Apoſtle telleth vs. And wee may compare it to the *Coloquintida* and deathfull Hearbe that the children of the Prophets found in the Potte, which turneth *Amorem* into *Amaroremꝫ*, Sweetneſſe into Sowerneſſe: Loue into Loathſomneſſe: yea, ſuch in their Donations are like vnto the *Iewes*, that miniſtred Wine to Chriſt vpon the Croſſe, but mingled with Gall. A good Worke done to Gods Church, is like vnto good Wine; but not performed couragiouſly and currantly as it ought, there is the very Gall of bitterneſſe in it. Rom. 12. 1.King.4. Bernard.

4. Hath God giuen vs ſuch varietie of all thinges of ſuch perfect beautie, to be beſtowed vpon our pleaſures and our ſinnes, to vſes of meere vanitie, without reſeruation of any of them to himſelfe in the duties and ſeruice of pietie? No, he telleth thee by *Salomon*, that he will be ſerued with the Pro.3.9. chiefe

chiefe of thine encreaſe, that he will haue
Mal.3.10. Tithes of all kinds, brought into his houſe, not ſhred with the ſhredding Knines of Preſcriptions and Cuſtomes. Heerevpon
Origen.in.18. Num.hom.11. ſaith *Origen*: *Qui colit Deum debet donis et oblationibus agnoſcere eum Deum omnium.* He that worſhipeth God, muſt by his giftes and oblations, acknowledge him to be the God of all thinges.

5. Is the wealth of the world, brought into Princes Exchequors, as the aſsignes and ſubſtitutes of God, the more to grace them, for their Perſons ſake; and thinke wee the meaneſt meete for him, ſuch as the meaneſt of thē wil ſcorne? The Apoſtle S *Paule*, calleth Couetouſneſſe, Idolatrie; becauſe wheras Nature would haue vs honour God with our Goods; Wee in an awke and refractorie faſhion, make our goods our God: we perſwade & ſooth our ſelues, that it ſufficeth, if wee apply our outward ſubſtance to vſes of honeſtie, without other Mens diſcommoditie: and if wee ſpare neuer ſo meane a *Modicum*, *quiddam* rather then *quantum*, litle more then nothing, to *Pious* purpoſes, wee haue played the proper fellowes. Is not our treaſure Gods, as well as our time?

6. How giue wee the thinges to God that are Gods, vnleſſe by our knowledge, monie tribute, and a part, we acknowledge his

his soueraignte, by whom wee haue the whole. Wherefore *Irenæus Policarpus* his Disciple sayth: *Offerimus Deo bona nostra, vt signa gratitudinis, pro illis quæ accepimus:* Wee offer vp to God our Goodes as signes and gages of gratitude for those giftes. Irenæus. lib. 4. cap. 34.

7. It is a Rule in Nature irrefregable, and as cleare as the Sunne, that God is alwayes to be honoured with our Goodes, in signe of the goodnesse of our mindes towardes him, as thereby witnesing him the *Donor*, & Founder of them. To honour him with our Goodes, is not onely honestlie and inoffensiuely to vse them: but to alienate and separate a portion of them to the vse of him: not that Giftes are the supplies of his wantes; but meanes for the outward maintenaunce of his ministrie: least by otherwise kissing our owne handes, and making *Fortune* the Foundresse of our estate, wee forget our selues whose seruantes wee are. But as Nature teacheth vs to prouide good thinges, so it would we should as much as we may, procure the permanent estate and perpetuitie of them: Wherefore we cannot but honour and admire the Wisedome of such Statesmen, that were so politiquely prouident, as such benefites as they left behind thē, they could make standing & durable. In which propertie, *Lycurgus* is more to be esteemed of, then *Solon*, and the *Spartan* before

before the *Athenian* Common wealth. But the first Donations of honour, that are permanent, are Temples; which auncient Simplicitie imbracing true Pietie, hath carefully erected, and maintained sumptuously; so as these times might truely sing with *Dauid*: *Power and beautie is in his Sanctuarie.* Looke wee backe vnto the primitiue age vnder *Moses*, and it will teach vs this duetie: was not all the care that could be taken, that all the appurtenaunces to the Tabernacle, should be so specious, pretious, pompeous, as curious art, and excogitation, could conceiue and compasse?

The Contributions that came in first into the Tabernacle, and afterward to the Temple at *Ierusalem*, out of the voluntarie dispositions of men, grew to be so great, as very difficultly could be valued; when the Tabernacle was set vp with al the furniture vnto it, as wandring in the Wildernes, it could not be wealthie: Yet the donations of the Princes of the twelue Tribes, what in Vessells, Bookes of Gold and Siluer, amounted to the worth of 2000. 400. Sicles of Siluer, 120. Sicles of Gold, euery Sicle weighing halfe an ounce.

Numb. 7. 85. 86.

Come wee onward, to the raigne of *Salomon*, how francke he was to the Church, the Registers and Chronicles of these times tell vs; besides the Stuffe that he did lay in, of Timber,

2. Chro. 29.

Timber, Marble, Stone, Iron, Braſſe, Copes, pretious Stones; the Monie left him by his father *Dauid* to that vſe, came to the rate of 8000. of Gold, and of Siluer ſeauenteene thouſand Chichars, euery Chichar conteyning a thouſand and 800 Sicles; ſo euery Chichar weighed 900. Ounces: whereas all the charges of the Tabernacle exceeded not the value of thirtie Chichars.

Come we lower to the time of the peoples returne out of *Babylon*, when they were brought vnto a low ebbe, ſo as their Purſe ſerued them not to ſet vp a Temple anſwerable to the former, that was deſtroyed: yet was the worke performed in that manner as they beſt could: ſo as when all was finiſhed, there remained ouerplus in bancke in the Coffers of the Church, to defray future reckoninges 650. Chichars of Siluer, and 100. of Gold. And to the augmentation of this Treaſure, *Nehemias* came in with his luſtie beneuolence of 100. Drammes of Gold, fiftie Chalices, 530. Prieſtly Garmentes. Moreouer, the heades of the Houſes were not behind with their Deuotion, offering to holy vſe, twentie thouſand Drammes of Gold, & two thouſand pound weight of Siluer. The reſt of the people were as holy in their kind; giuing twentie thouſand Drammes of Gold, and two thouſand Poundes of Siluer, and

Ezra.2.68.69

Nehe.7.70

Nehe.10.33.

fixtie seauen Suites of Garmentes for the Priestes: yea, they bound themselues in a further charge to giue by the Polle wheresoeuer dispearsed, an Annuitie of the third part of a Sicle, which is the sixt part of an Ounce, for the maintenaunce of the Seruice of the Lords House.

Numb 35. Levit 25.34. and 27.28.

Now because the Moueables of the Church were of that transitorie kind, and so many wayes casuall; *Moses* prouided for the permanent estate thereof, by requiring of the people 28. Cities, with the appurtenances of the Gleabes & Territories to be appropriated vnto God. And hee made sure worke for the perpetuating the same to all posterities, that couetousnesse might not intercept or violate these sacred vses, to the disturbance & discouragement of others in these deuout purposes.

How Christian Princes since that loued Religion, haue prouided for Religion; I referre you to the Chronicles and Calenders of all times. King *Cyrus* brought out and deliuered to the Church, the Plate of the Lordes House, and placed the Vessels in their proper roomes, which *Nabuchadnezzar* before had taken away from thence.

Esra.

Euseb. eccles. hist. l. b. 9 ca. 10 li. 10. ca. 5.

The Emperour *Maximus* prouided, that such Messuages and Landes as had been gotten from the Christians in the times of persecution, should be redeliuered. *Constan-*

tinus

tius did the like, beſtowing moreouer vpon Holy Church ſuch ſummes of Monie, as did ariſe to him out of Images that were molten, and otherwiſe by way of Subſidie and Taske. *Valentinian* and *Gratian* haue their prayſe in the Legend and Storie, that they accounted it a part of their profeſsion, to prouide for the poore, and to aſsigne proper Sallars to Churches. Et Zozom. lib.2,cap.5.

Many pretious Veſſels were beſtowed on the Church by the Emperours *Conſtantine*, and *Conſtantius*, as *Theodoret* deliuereth. The Emperour *Valens*, being conuerted by S. *Baſil*, graunted certaine Landes and Poſſeſsions to Church vſes. Hitherto apperteineth that which *Zozomen* relateth of the Munificence of *Conſtantine*, and that which *Nicephorus* mentioneth of the Monie ſent to *Rome* by *Theodoſius*, and of the bountie of Lady *Eudoche* his Wife. Before the time of *Conſtantine*, vnder *Seuerus*, *Gordianus*, *Philip*, *Galiēnus*, there were more ſpatious and goodly Churches founded, through out euery Citie; which *Dioceſian* the perſecutor, by publique Proclamation afterward layed waſte: Which *Maximinus* cauſed to be builded vp againe, in a greater height and beautie then before. Theod. lib.3. cap.12. Theod lib.4. c.19 lib.1.cap. 8 lib.14. cap.19. Euſeb.lib.8. cap.1. Euſeb lib.8. cap.2. Euſeb.li.10. cap.4.

But heere an Obiection wilbe laide in by ſome; that God was neuer better ſerued, then when his Churches were no better

then poore mens Cottages, as more ſutable to the ſimple nurture of the Goſpell?

To this I anſwere, that one and the ſelfe ſame worke is often done to diuers endes. The maſſe of mony laid out by *Herod* about the Temple, was out of the pride and ambition of his minde: Whereas *Salomon* and *Conſtantine* in the like endeauours, were in their affections, Pious and Religious. What intent ſoeuer wee bring to ſuch thinges, it is nothing derogatorie from the thinges themſelues. God at no time hath yet told vs ſo much of his minde, that his fancie ſtandeth more to the building that is baſe, then to that which is beautifull: and that he will not haue his ſeruice elſe where, then in an homely Houſe. God neuer hath been more honored, then when the vtmoſt Coſtes haue been beſtowed vpon his outward Temple. And this rather agreeth with the ſtate and magnificence of Ieſus Chriſt, and the ſublimitie of the Goſpell: vnleſſe we will thinke as baſely of Chriſt, and as abiectly of his Goſpell; as in times paſt the great men about *Iulian* did. When in the times of a generall Perſecution, it was obiected to the Church, that their ſeruice in their Temples was not ſo ſolemne, anſwearable to the honour and maieſtie of God: anſwere was made thus: The beſt Temples that we can dedicate to God, are

our

our ſanctified ſoules and bodyes.

Thus when their eſtate would not ſuffer them to haue ſtately Churches: the chiefe Fathers contented themſelues in the grace of God, as equally affected to materiall Temples, either ſumptuous or ſimple. But when they were growne to be in better caſe, their Churches became very coſtly and curious.

If ſuch liberalitie belongeth to Churches, how much more ought the ſame to be ſhewed towards the Miniſters of the Church? The neglect whereof hath made a companie of contemptible Clergie-men; for which our name is in obloquie with ſtrangers: the baſe maintenaunce that is made them fraying them of better marke from this function, whereby the Church dores are ſet wide open, to thoſe that are of baſe and vnworthy condition. Of the liberall maintenance, due to the Miniſters of the Church.

It was wofull with the *Leuites* in the old Teſtament, when their bare Meate and Drinke, a ſingle and ſimple Suite of Apparrell, and ten Sicles of Siluer was the yearely Penſion of their paines: when as they might take vp a lodging in the Streetes, for want of better vſe and fauour they could finde: Yet this ſomewhat ſalueth the ſore; that there was then, no King in *Iſrael*, but euery one did that which was good in his owne eyes. But wee hauing Kinges to Iud 19.1.8 & 17 8.6.

raigne ouer vs, and not knowing what an *Anarchie* or *Interregnum* meaneth: Is it not inexcusable that Couetousnesse should get such footing into the Church, as to wipe the Ministers of their Maintenaunce, God of his Allowance the people of the Spirituall food of their Soules, and the Poore of the Repaste they should haue for their Bodyes?

Though our Names in the writinges of the House of *Israel* be great; yet are wee by Nature, but Flesh and Blood as others; and therefore to be tolled on with Rewardes, as others, the best Mediators and Solliciters with such natures. These are the Spurres that pricke vs forward to euery profession; which being taken away, wee are nothing quicke and liuely in our places. *Honos alit artes, et omnes incenduntur ad studia gloriæ*; It is Honour, that feedeth & fatteth Artes; and Glorie, that giueth incitement vnto Studie. An Orator spake it, and a Philosopher confirmeth it, where he sayth: *Honos est præmium virtutis*; Honour is the wages of well doing. And where this is in place, Learning taketh place; according to the note the Poet giueth vs.

Cicero.

Aristotle.

Martiall.

Sint Mecænates, non deerint Flacce Marones:
Virgiliumq; tibi vel tua rura dabunt:

Where Patrons will present themselues
there Poets will abound:

In

In euery Village Towne will then,
a *Virgill* great be found.

Quis enim virtutem amplectitur ipsam, Iuueual. lib. 4. Sat. 10.
præmia si tollas?

For who Dame *Vertue* will regard,
where is no hope left for reward.

The regard whereof, put another Poet to his dumpes, and caused him thus to complaine his case.

Denique nulla mihi captetur gloria, quæque Ouid. lib. 5. de tristi.
Ingenij stimulos subdere fama solet.

To mee there is no offer made
of any Golden wedge;
Or outward Glory that hath power,
to set my Wittes on edge.

They take off the principall and proper Spurres to euery good action, who withhold a reciprocall and chearefull retribution. Wherefore *Caleb* in *Iosua*, to him that should first aduenture on the Wall in the siedge against the Enemie, offereth his Daughter to be giuen him to Wife; to giue spirites and life to his magnanimitie. *Saul* 1. Sam. 17. sampled the selfe same course in the Field against *Goliah*; hee was by and by to be of the Royall blood, that should conquer the Gyant. *Dauid* did the like, when siedge 2. Sam. 5. was layed by him, to the Tower of *Shiloh*: hee that first should skale the Walles, for his recompence was to be Marshall of the Field; so by Proclamation published at the

Standerd,

Standard.

It was once demaunded, how it came to paſſe, that there were no profeſſors of Phiſicke at *Athens*? The reaſon was returned; becauſe there were no Stipendes or Liuing laide out for thoſe of that Learning. The decay of Maintenaunce, wilbe the decay of the Miniſterie in *England*. For, aſke what is the cauſe that the propereſt Wittes forſake this Function, and turne Lawyers, for the moſt part? Is it not for that they ſee that a Cluſter of Law, is worth a Vintage of Diuinitie? That ſome one of them can get more in a Tearme, then ſome one of vs can all the terme of our life? That there the way layeth to vncertaine Riches; and ours is the common beaten path to very certaine Beggerie? It was the queſtion *Antigonus* made to *Cleanthes*: *Why doeſt thou grind at the Mill, Cleanthes? Cleanthes* made anſwere: *I labour in this kind, to bring in my liuing.* It was noted for a ſtrange indignitie, that thoſe handes that had written ſo worthily, of the Sunne and Starres, & learning of Aſtronomie, ſhould be ſo enforced to be ſo baſely occupied.

Plutarce.

There are three ſorts of people, that I muſt heere encounter, as Enemies to our liuing, and ſo to true Religion.

The firſt, are all ſuch, who no better eſteeming of our holy profeſsion, then of an idle and

and needles function, thinke they cannot pill, or poll the Church enough of her patrimonie, and allowance. Theſe would haue vs, as the Planets in the *Zodiacke*, that haue no fixed place: Such as are fixed Starres in the right hande of God, to be Planets of erraticall, and vncertaine motion: *Ædibus et ſedibus volunt nos effugari*. They would haue vs chaſed out of houſe, and home. They ſticke together, like the skales of *Leuiathan*, and are confederate, how they might ſowe our Lands with Salt, that they might euer remaine barren, and neuer after bring forth Fruite, while the world laſteth to Prophets, or to the Sonnes of the Prophets. The Religion of theſe men, lyeth in their Larder-houſe, the Kitchin is their Conſcience, and their Gutte is their God; they are meerely Fleſhly, and haue not the Spirit. One would thinke, that very equitie ſhould otherwiſe teach them, & would they ſhould conceiue, that poore Men, hauing beene brought vp by their Friends to learning; after ſo much Time, Labour, Monie ſpent, for the attainement of Diuinitie, and hauing made themſelues, ſufficient for the Miniſtrie, they ſhould haue wherwithall, to liue ſomewhat liberallie. Of this equitie, Saint *Paule* the Apoſtle ſpeaketh thus: *They that labour in the Word and Doctrine, are worthy of double honour*. By honour, (according to the *Hebrew* inter-

Bernard.

1. Tim. 5. 17.

interpretation) vnderſtanding all outward and needefull prouiſion, that is to be made for them. As where the ſame word, beareth the ſame meaning: *Honour Widowes, which are Widdowes indeed.* The honour, being the care that is to be taken for them: In which Senſe, *Peter* is to be vnderſtood, wher he ſaieth: *Let the Wife giue honour vnto her Husband.* And the ſaid canon hath conſent with that concluſion of the Apoſtle: *So God hath ordained that ſuch as preach the Goſpell, ſhould liue of the Goſpell.* And with this his other charge: *Be mindfull of thoſe that haue the ouerſight of you, who haue deliuered vnto you the Word of God.* And with this his other ſentence of exhortation and monition. *Wee exhort you brethren, that yee acknowledge them who labour among you, and haue the charge of you in the Lord, and admoniſh you; that ye hold them very deare, for their workes ſake.* *Chryſoſtome* by the double honour S. *Paul* ſpeaketh of, vnderſtandth *Reuerence* propet to their perſons, and *Maintenance* for the good eſtate of their life: an expoſition pious and proper to the place.

1. Tim. 5 3.

1. Pet. 3.7.

1. Cor. 9.14.

Heb. 13 8.

1 Theſſ 5. 12.13.

This *Equity*, that would haue honourable Maintenance for the Miniſterie, is illuſtrated by S. *Paul* by multiplicitie of argumentes.

1. As firſt, from the Paritie, and Euen-

hood

hood of it, by these similies that are shrouded vnder these quicke Interrogations. *Who planteth a Vineyard, and eateth not of the fruite thereof? Who feedeth a Flocke, and doth not taste of the Milke of it?* The Assumpt hath application to the Ministers thus. *But Gods Ministers are the Captaines of his Armie, the Husbandmen of his Vine, the Shepheardes of his Flocke.* Wherefore Paritie perswadeth Prouision to be made for them. 1. Cor. 9. 7. 1. Cor. 9. 10.

2. The second Reason that runneth vpon the same Rule of Right and Equitie, is taken *à minori*, from the lesser to the greater; and it is thus digested: *The mouth of the Oxe that treadeth out the Corne, is not to be muzled.* Therefore by greater consequence, the man of God, is not to be tyed to Racke and Manger, that taketh a greater, and farre better worke in hand: *Whose feete bring vnto vs, the glad tidings of peace.* Vpon this ground S. *Augustine* thus disputeth it. *Si mendicũ non contemnis, quanto magis bouem, per quem teritur area.* If thou despisest not a Begger; how much more shouldest thou respect the Oxe that hath troden out the Corne on the Floare. That this similitude, and the soule thereof, is the Minister of the Word, S. *Paul* plainely telleth vs; for hee that will attaine to the true meaning of holy Scripture, must Aug. in Psal. 103. part. 1. Tim. 5. 17.

weigh

weigh what is sayd before and behinde: Wherefore the Apostle hauing said before.

1 Tim.5.17. *The Elders that labour in the word and doctrine, are worthy of double honour*: Vpon the necke hereof, this inference commeth in place, in the next verse. For the Scripture sayth:

1.Tim.5.18. *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne*. Wherefore sufficiencie of allowaunce is to be made to the Ministers, as the merite of their Ministrie.

1.Cor.9.11. 3. The third Reason layed downe, to enforce and plead this paritie is, *à maiori*, formed from the greater to the lesser, thus: The Ministers layeth out thinges Spirituall to the people, which are of an inualuable estimation aboue temporalles: Wherefore thinges temporall as a tribute, doe belong vnto him. The whole effect of this Argument is in this Question of the Apostle: *Is it a great matter that I reape your carnall commodities*, hauing sowne among you such Spirituall vtilities? Thus the hand of this argument, holdeth vp chearefully, the Ministers maintenance, by the head.

1.Cor.9.13.14. 4. The fourth Aduocate in the cause, is a similitude that layeth betweene the Ministers of both Testamentes. It speaketh in this wise: The *Leuites* and Priestes that were vnder the Law, meerely in liew of their labors in their calling, were well prouided

uided for: Wherefore it is an vnchecked and vncontroled consequence, that the able Ministers of the new Testament, which is of the Spirit and not of the Letter, should haue liberall allowance. This whole case is considered in these wordes: *Know ye not that they who minister about holy thinges, eate of the thinges of the Temple? & those that serue at the Altar, are partakers of the offeringes at the Altar?* From hence he draweth the reddition and vse of this comparison thus: *So hath God ordayned, that they that preach the Gospell, should liue of the Gospell.*

Now, how the Ministers are to be prouided for, and of what proportion their prouision ought to be, it is not to be arbitrated by the shallow heades of the crew of these Catchpolles, whom wee heere encounter; but by the Oracle out of heauenly Sanctuarie, and by decision of Diuine doctrine, that speaketh better for vs, then we can for our selues; the best Vmperer, and determiner. Of this matter: wherefore take we view of the allowance, that was made for the *Leuites*, in the Law? and if ye thinke not more basely of the times vnder the Ghospell, then of those vnder the Law; yee will thereby consider, what maintenaunce is most meete, for our moderne Ministerie.

1. First

1. First, as touching the Gleabe landes, that were consecrated to the Church, and were in the occupation of the *Leuites* vnder the Law, they had 48 Cities, with the Suburbe groundes that lay round about them; and were, as it were the girdle, that did compasse them in, the latitude, and length of them being 2000. Cubits euery way, which in a Region, of such narrow precincts, and boundes, was a very great proportion.

Num. 35 4.

Ios. 21.

2. If wee consider the Tythes that were layed out for them, they were of all profits, without Deduction, Reseruation, Diminution, as of Corne, Wine, Oile, of all Fruites, and Hearbes, of Heardes and Flockes of Sheepe.

Numb 18.21. Leuit. 17.30. 32. Mat. 23.23.

3. For the First fruites, that were then an appurtenance to the Priestes; they were of the Cattell of all kindes, as of Bullockes, Sheepe, Goates; and of all other thinges, the price was payed them, and as they the Priestes them-selues would sette downe. Moreouer, the first borne of Men were theirs; fiue Sicles of Siluer being the rate that euery one of them seuerally was to pay for his Ransome, and Redemption. Finally, the first of all thinges, that should first ripe, were of the nature and propertie of first Fruites; as of Oyle, Wooll, Meate.

Exo. 34. 19. 20. Ezech. 44. 30. Nehem. 10. 36. Numb. 18. 15. 16.

Num 18. 13. Deut. 18. 4. Ezec. 44. 30. Nehem. 10. 35. 37. Num. 18. 8. 14. 19. Ezech. 44. 29. 30.

4. Whatsoeuer things were of the qualitie of Oblations, Vowes, & of things Consecra-

ſecrated to God, Sacred and Sequeſtred from the common vſe, were alſo the portion of the Prieſts of thoſe times. Num.18.9.11. Ezech.44.29. Leuit.24.9. 1.Cor.12.5.

5. Whatſoeuer thinges, were deuoted to God, by way of oblation, out of euery guift of the People, out of euery Treſpaſſe Offering, and euery Shake Offering, with all the guiftes of the Children of *Iſrael*, which were ſhaken, and the Shewe-bread, all theſe (I ſay) accrewed to the Prieſts.

6. Likewiſe out of euery Sacrifice *Euchariſticall*, the Breaſt, and the right Shoulder, were the *Leuites* fees: And out of other Sacrifices, they had the Shoulder, the two Cheekes and the Panch: and from all ſuch Sacrifices as paſſed through the Fire, they had the Skinne. Numb.18.18. Leuit.7.8.

7. It was alſo no ſmall profite that came to them by this meane, that euery Male anniuerſarily was to ſhew himſelfe before the Lord, and to come with his beneuolence, and not emptie handed in any wiſe. Exod.23.17. Exod.34.20.

8. Laſtly, all theſe dueties were to be brought into the Lords Houſe to the Prieſts and *Leuites*. And if any were deſirous for his eaſe, to compound for theſe profits, with the Prieſts, and not to pay them in kinde; they were to anſweare the Prieſtes, according to their demaunde, and to adde a ſurpluſage, of the fift part, for this their agreement: And where at any time, ſuch duties Nehem 10.9. 35.37.

were

were deteined, eyther in the whole, or in part: The Law bound him, to preſent a Ram for an oblation, and beſide, to make ſatiſfaction, for the detention of ſuch duties; and further, to come in with a fift part, for more ſufficient, and Plenary amendes.

By this ſuruey, thus made, and ſet out vnto vs, it is euidently ſeene, that the maintenaunce for the Miniſter (for the quantitie,) was liberall, and for the qualitie honorable; and it was the bountifuller, and the better, in that it was perdurable, and perpetuall, and entailed to their poſteritie: Whereas the ſtipende and allowance, that we doe pleade for, is tranſitorie, and dieth with vs. So that might we fare as they, yet are wee to prouide from that portion, for our Wiues, and Children, and ſo thereby, annuallie to liue at a meaner proportiō Now reaſon̄ inducеth me to thinke, that as our Miniſtry, excedeth theirs, ſo our maintenance, ſhould exceede theirs. I ſpeake not this to inricth the Church, by impoueriſhing the Common-wealth, as though I care not how it went with others, ſo we might haue enough. No, I hold heere with the Golden meane, and with ſuch meanes, as are meete for ſo worthie a calling, whereby Schooles of learning, may be lifted vp, as the Cedars of *Lybanus*, as the Cipreſſe trees in the mountaines of *Hermon*, by which they are beau-

beautifull as the Oliue tree, delightfull as the Roſe, and ſpreading abroad their Branches as the *Terebinth*. Wee teach none by their bountie to be Beggers; that being the Logicke and Learning of the paultrie hungrie ſnowted Prieſtes of the Law, who called vpon the people in Chriſtes time, full to bring to the Altar: Albeit their Parents thereby came to miſerie, whom by the Law of God they ſtood charged to relieue.

Such prowling plodding Preachers were the Papiſtes in times foregone, ſucking and ſoaking the ſimple, like Leeches; euer crauing, and neuer crammed; leane and euill fauoured like *Pharoh's* Cowes, though they were neuer ſo well kept. Wherein they ſo thriued for a time, engroſsing whole Lordſhips vnto themſelues, as had not a *Superſedeas* by the Statute of *Mortmayne* been graunted againſt them, they would neuer haue had their *Quietus eſt*, vntill they had ſucked the Blood out of the Veines, and the Marrow out of the Bones of the Politique body.

At the firſt, it was free for euery one by the Imperiall Lawes, to collate whatſoeuer he would vpon the Church, without any exception: but then were the times that the Church was in pouertie, and vnder perſecution. But afterward, when as Churchmen could not be content, but they muſt Cod. lib. 1. tit. 5. leg. 4.

needes ſpread a Net with Cordes, for euery ones poſſeſsion, and grew into the diſeaſe of the *Siluer Dropſie*, their luſtes being illimited: Reſtrictions as rules, were made againſt ſuch as could not otherwiſe rule themſelues. Wherefore it was enacted by *Iuſtinian*, that no Legacie bequeathed to the Church, exceeding the value of 500. Crownes, ſhould be good in Law, without ſome act done before the Magiſtrate; yea, their owne Canons come in with *Cautions* againſt ſuch catching couetouſneſſe; as that which beginneth thus: *Eccleſia rapacitatis ardore*, The Church muſt not greedily incroach vpon the thinges pertaining to an other. As that which runneth thus; *Non vltra quinquageſimam partem*; A Biſhop muſt not giue aboue the 50. part of the Church goods vnto a Monaſterie. In this one poynt, *Aurelius* Biſhop of *Carthage*, beareth honourable commendation of S. *Auguſtine*: That whereas a Rich man of *Carthage* hauing no Children, beſtowed all his eſtate vpon the Church, reſeruing it to himſelfe for tearme of life onely; and it fell out that the man afterward had Children. *Reddit Epiſcopus nec opinanti, ea quæ donauerat.* The Biſhoppe beyond his expectation, made a ſurrender and reſtitution of it. *In poteſtate habuit Epiſcopus non reddere, ſed iure fori, non iure poli.* It was in the power of the Biſhop

Cod lib 1. tit. 3. leg. 16.

Decret par. 2. cauſ. 12. q. 2 can. 49. Gregor. Can. 74.

Ad fratres in eremo ſerm. 52.

ſhop not to reſtore the Guift ; but by humaine, & not heauenly Law. To this poynt appertayneth the allowaunce hitherto alledged, that was layed out for the *Leuites*, of their Tythes and Territories : The number of their Citties, were without number ; they were not to be more then 48. of them in all ; and euery Cittie had her parcell of ground appoynted it, in length and breath to be within the meaſure of three thouſand Cubites. Numb. 35. 5. 8

But theſe companions the *Catabaptiſtes* of our time, with whom hitherto we haue had conflict, may happily obiect againſt that which hath thus been treatiſed, the examples of thoſe two Worthies, *Nehemias*, and S. *Paul* : *Paul* making the hard labour of his hands, the Porter that brought in his liuing ; for ſo was his proteſtation before a *Synod* and *Conuocation* of Biſhops, *Theſe handes haue miniſtred vnto my neceſſitie, and I haue coueted no mans Siluer, Gold, Garmentes.* Act. 20. 34. And *Nehemiah* likewiſe in effect witneſſing no leſſe of himſelfe, when as hee told them how he ſpared them in a reuerence towardes God : Whereof the precedent Princes ſpoyled them, and made a prey of them, by aggrauating & ſurcharging them both in Meate and Monie. Nehem. 5. 15.

This Obiection is but idle and addle, and is ſcattered like foame. The examples of

them both are nothing leſſe then generall, as particular to the nature of thoſe times wherein they liued, & in that ſort ſinguler. It is a groſſe and impudent opinion, vnder the pretence of theſe two Preſidentes, and ſhrowde of ſuch examples, to euict this conſequent, that all Miniſters in like manner, are to be put to the manuall Trades, to prouide for themſelues. *Chryſoſtome* thus anſweareth them; That the people is to miniſter to the wantes of the Paſtors, leaſt through diſtraction, their mindes be withdrawen from the greater and better meditations and actions.

Miniſters cannot poſsibly ſet their heads and handes to worke togeather; that is, they can not read it, and trade it; be *Oratores*, and *Aratores*; be Preachers, and Ploughmen; be Teachers, and Tent-makers, vnleſſe they had the extraordinarie diſpenſation of Preaching and Prophecying, and knowledge of the Word, as S. *Paul* had, when he laboured with his handes, and liued by his worke. Neither did the Apoſtle *Paul* euer denie, that hee at any time receiued Wages of the Churches: but this is all he ſayd, that he did forbeare to charge them when as it was ſo meete for the edification of the Church. So the poore eſtate of the people at that preſent, was that which wrought in the bowelles of *Nehemiah*, to take

take that pittie in a pietie toward them.

What? are the Miniſters to be rancked among Theeues and Robbers in demaunding and exacting ſuch Maintenaunce from the people, as is due by deſert vnto them?

Who ſo liſt to ſee further diſcourſe againſt this curſed crew wee haue thus coupled with; I referre him to the ſecond Booke and ſeauenth Tractate of M. *Bullinger*, againſt the *Catabaptiſtes*. And thus haue wee mouſled the mouthes of theſe Miſcreantes.

But now wee are to ſingle out the ſecond ſort of Aduerſaries to the Miniſters maintenance, and to gaincope them as wee can. And they are thoſe who making the ſame a ſimple Ceremonie, recke nothing at all of Conſcience or Pietie. We ſhal determine againſt them, that it is not a caſe of cuſtome, but Conſcience, to pay their Tythes vnto the Church; the Tenth being the Teachers Tribute, and the very Wages of the Lordes Workeman. And that it is as foule a ſinne to defraude him in this duetie, as it is to detaine the Meate or the Monie of the labouring man.

And firſt, this very manner of maintenance, which is by Tithes, is not without preſent and very good admonition, the occaſion of the primitiue inſtitution thereof; The reaſon of the inſtitution of Tythes.

that is, that the people might acknowledge their dependant eſtate, vpon the bleſsing of God, vpon the labours of their handes, holding thus in *Capite* all their whole eſtate: and therefore that in iuſtice and very conſcience, they can doe no leſſe then to offer the tenth portion of Gods benediction, to the ſupportation and continuation of Religion. Wherefore our anſwere touching the payment of Tythes, is affirmatiue, and is this; That Diuine law would ſo haue it, that Equitie ſo requireth it, that it is needfull to the conſeruation of the Ciuill ſocietie, that it ſhould be ſo.

But as we know that this Law of Tythes hath been enterteined of the morer Nations by their voluntarie conſent: ſo on the other ſide, wee are not to learne, how ſome haue arraigned the Exaction of this duetie of abſolute Iniquitie. Of this ſide are all ſuch as are of the Schiſmaticall & ſeditious ſect, that breake through the Ranckes and Claſſes of all order, who neither would pay their taxe or tribute to *Cæſar*; or otherwiſe the iuſt Debt they owe vnto their Neighbour, were it in their power. But in an affected and infected ſingularitie, hungry of nouelties, would take away both Celeſtiall and Ciuill Lawes from the heart and nauell of humane ſocietie; wee haue alſo Diuines of no vſuall Learning, who checke our opinion,

pinion, denying Tyths to haue ground and foundation, by Diuine ordination: and others, that their prerogatiue hold vpō Law that is positiue: and others would haue them to be otherwise ordained. Wherefore I consider how warily I must walke, that I giue no conuiuence or countenance to the insolent neighberhood, to open a casement to let in innouation, neither that I go about to incircle the simple, or to lay Snares for the weaker Consciences: And finally, that good Men, Cities, and States, may not be debarred or defrauded of their right.

Now to open the Veine of this Question the better, though all that they say, are not the rules of our Iudgement, we wil first haue the verdict of the Ciuill Lawyers, so farre foorth as it may duely be admitted. And first, their definition they giue of Tythes, maketh much for our side: for thus they define them.

§. 1. De Dec. Decima est omniū bonorum mobiliū licitè quæsitorum pars decima, Deo data, diuina constitutione debita.

The Tyth is the tenth part of all moueable Goodes lawfully gotten, giuen vnto God, and due by Gods ordinaunce. But this last clause wee qualifie and helpe by distinction of the threefold Law of *Moses*; which is partly *Ceremoniall*, partly *Iudiciall*, and partly *Morall*. That the Ceremonis are voyded by the comming of Christ, wee are taught by the Apostles, and Christ himselfe: Those of the Iudicialles, that concerne the Politique and

and Ciuill gouernment, may be vſed, or refuſed, as vſe may permit, there is none but doe acknowledge it. But the Moralles are binders and ſtanders, and are neuer out of date. Now the Law of Tything, ſeemeth to be compounded and confected of them all, and to be a medlie of them.

The Morall part, is the Equitie of the Law which is perpetuall; that as the *Leuite* then liued of the Tenth, ſo no leſſe reſeruation and deduction at all times is to be made for the Miniſter of the Goſpell.

The Iudiciall part was in this; that by this Law, Equalitie was preſerued among the Tribes of this people; that whereas no Land came to the *Leuites* ſhare, when as the Kingdomes of *Canaan* were deuided among the Tribes; the Tenth part ſet out for them out of euery Tribe, made their Eſtate and Maintenance proportionall.

Thirdly, the Ceremonie of the Law was in this; Becauſe the Tenth was due to the Prieſtes and *Leuites* for their ſeruice at the Altar, & as an appurtenance to their Prieſthood; in which reſpect, we cannot vphold the cuſtome of Tythes, the Prieſthood of the Law being quite abeliſhed.

What we call properly Tythes.

In the ſtate of the Queſtion that wee are to decide, whether Tythes be ſtill payable by the Law of God, or not; we onely take them for proper and true Tythes, which

are

are bequeathed to God out of our moueable Goodes, indifferently deuided into the Tenth part: of which there are three sortes.

1 The first, are of all such as are called Prædiall.

2 The second, are those as are said to be Personall.

3 The third, are Neutrales, but meere mongrels mixed of them both.

Prediall, are they that naturally arise out of the encrease of the earth.

Personall, are they that are of the fruites of the labour of the person, whether by Traffique, Warfare, Hunting, or any other endeauour or exercise acquired.

The Neutrals and Mongrels, I meane all such which partly accrew by the encrease of the Gleabe, or the Cattle that encrease by the feede thereof, or otherwise brought vp vnder the care of mans hand.

Now for the fuller examination and tryall of the cause in hand, wee will. 1. Propound such principall Obiections as are layde in against it. 2. In the next place, we will scatter and dissolue them. 3. We will produce and lay downe our Reasons that preuaile so with vs, and perswade the matter.

1. Such as take the Negatiue and Destructiue part, doe dispute thus against vs.

None

The Obiections that vsually are made againſt tythes, as not due by Gods lawe

None of *Moſes* Lawes which are onely of *Ceremoniall* or *Iudiciall* nature, do in al things charge, binde, and concerne vs that are vnder the Goſpell. But this Law of Tything, is *Moſaicall*, and hath reference alone to the *Iudicials* or *Ceremonies*: Wherefore they hold not with vs, and our times.

The *Minor* or Aſſumption of this Syllogiſme, that Tythes are *Moſaicall*, and of the *Ceremonies* or *Iudicials* of *Moſes*, they thinke they ſtoutly prooue, in that they finde this Text in *Leuiticus*. *All the Tythes of the ſeede of the land, and of the Fruites of the Trees, are the Lordes; they are holy vnto the Lord.* Now this they make a Caſe either of *Ceremonie* or *Iudgement*, or otherwiſe a Compound of them both, in as much as reaſon Naturall, aſwell admitteth of the Eleuenth part, as of the Tenth: And therefore, that Chriſtians are not by Law compellable vnto Tythes; or that the ſayd Law extendeth vnto them, they peremptorily doe conclude.

Leuit. 27. 30.

2. Secondly, they reaſon againſt vs in this wiſe. Such Preceptes and Burthens as neither Chriſt nor his Apoſtles haue layde vpon our neckes, wee ſtand not bound to beare: But this burthen of Tything, neither Chriſt nor his Apoſtles haue impoſed vpon vs; wherefore wee Chriſtians are not charged with them.

The Aſſumption of this Reaſon, they would

would countenaunce by theſe Authorities, and Suffrages of Scriptures; as where Chriſt ſayth: *Teaching them to keepe all ſuch things as I haue commaunded them.* As where S. *Paul* ſaith: *I haue ſhewed vnto you the whole counſaile of God.* But in all the Wordes and Writinges of Chriſt, or his Apoſtles, there is no Commaundement touching Tythes to be found. And whereas ſome inſinuation ſeemeth to be made thereof in this ſentence of inuectiue of Chriſt againſt the *Phariſes. Woe be vnto you, for yee Tyth Mynt, Aniſſe, Comin; but yee neglect the greater matters of the Law: thoſe thinges yee ought to haue done; but not to haue left the other vndone.* Theſe Words, they tell vs, muſt be reſtrained to that time that the Law was in vertue and vigor among them: Wherefore they conclude, That Chriſtians are wronged, that are tyed to Tythinges.

Math. 28.

Act. 20.

Math. 23.

3. Thirdly, it ſeemes to them indignitie, and iniquitie, that ſuch as are not vnder Law, but vnder Grace; ſhould be vrged to thoſe yoakes, of which they were free, that liued before the Law. But ſuch bondage (ſay they) is brought on vs, by the payment of Tythes: Wherefore ſuch a Rule ſo contrary to right, is to be reuerſed.

The firſt part of this Argument, they take to be perſpicuous, in as much as wee Chriſtians haue now, *in re*, thoſe Graces of God,

God, which our Forefathers enioyed but *in ſpe*. What they had onely in expectation; wee Chriſtians, haue in full and plenarie poſſeſsion.

The Second part of the Reaſon they maintaine thus; In as much as before the times of the Law, Tythes as a duetie, could not be demaunded: but that whereas *Abraham* did pay them to *Melchizedek*, it was freely, not forcedly. And whereas *Iacob* in the like, became a votarie, it was not abſolutly, but conditionally. Hereupon they giue vs admonition of caution, that we doe not by this Introduction of Tythes, make the better times of the New Teſtament more grieuous then the old, by our owne Conſtitutions.

4. They yet diſcharge more ſhot againſt the body of this cauſe; and thus they doe diſpute.

The people of the old Couenant, were principally charged with Tythes of foure ſortes. 1. Of the firſt kind were they, as were payable by the people indiſtinctly to the *Leuites*. 2. Of the ſecond propertie were ſuch, which were deducted from theſe Tythes of the *Leuites*, and to be leuied for the High-prieſtes. 3. Of the third quality were ſuch, which euery one of the people ſeuerally layde aſide for the furniſhing of Feaſtes when they ſhould be at *Ieruſalem*;

lew; to which the Prieſtes were ſolemnely inuited. 4 The laſt were all ſuch, which were euery third yeare, gathered for the reliefe of Strangers, the Fatherleſſe, and Widowes. But wee that are vnder the Goſpell, are not bound to the ſecond third or fourth kind of Tythes; and therefore not to the firſt.

5. Another of their ſpeciall Reaſons is this; Were Tythes payable, and due by the Law of God, they ſhould be euery where due; and he ſhould ſinne grieuouſly, that ſhould any way detaine them: But many Countries and Common-wealths are not acquainted with this faſhion: wherefore they are not due by Diuine iniunction.

6. Againe, they put on thus; What thinges ſoeuer are vnder the ſame kind, are vnder the ſame Canon: But Tythes, Firſt fruites, Oblations, are vnder the ſame kind; Wherefore, Firſt fruites and Oblations, are as well to be commaunded by Canon, as Tythes: which to graunt, is to open a broad Dore to let in all the Prieſt-hood of *Hola*, and againe to bring our ſelues into that bondage from which by the Goſpel we are deliuered.

7. Finally, they would thus conclude the cauſe againſt vs. It ſeemeth that to be iniuſtly of others demaunded, which being

giuen

giuen to others, is so vsually to badde endes and purposes diuerted: but how wretchedly and wickedly the Bishops and Priestes haue abused their Tythes, in the greatest part, none can be ignorant: Wherefore it were better they were left to their owners, then so shamefully to be wasted by such misgouernours. Thus fulnesse of Bread (forsooth) hath made the Children of the House, wanton; and therfore without more adoe, it may be taken from them, and deliuered to Dogs; Reuenewes haue ranckelled Religion; and Tythes in Gods sight, are of no better reckoning, then the sacrificed Blood of Goates.

Many more of their queint conceites might heere haue been remembred, which the Schoole of *Anabaptistes* hath published. But these are the maineſt among many; & the choisest of the companie, which we are now to scatter like foame, and to turne into Spiders webbes, and that in that order, which we haue propounded in the part of the aduersarie.

The first Obiectiō against Tythes, answered.

To their first Reason, we lay in this Answere: Wee cannot allow simply of their *Maior* Proposition, or wholly admit of it; but some distinction therein must be vsed. For as we doe not renew repealed Ceremonies, so we cannot yeeld to this; that such cyuill Ceremonies, as were in times of old pre-

prefixed and prescribed to the *Iewish* people, are vniuersally reuersed: but wee further suppose and determine with our selues, that such as appertaine to any Magistracie, or estate are necessarilie to be kept. For whatsoeuer ordination or function is borrowed or deducted from *Iewes* or *Gentiles*, vpon any certaine or necessarie ground, to some proper respect had to any policie; the same as proper & peculiar to that place, hath the force & power of a binding Law, and may not with a safe Conscience of any of the sayd Subiectes, be voyded or violated. For what shal let the Politique powers to take Lawes from whence they list, as the *Romanes* did frō the *Athenians*, & the Cities of *Germanie* from the *Venesians*? Now *Moses* is no meane and ordinarie Law-giuer, but is easily the best of the Bunch, if you shall sute, sort, and sample him with *Theseus*, *Romulus*, *Minos*, *Numa*, *Solon*, *Lycurgus*, and the rest that are of that rancke; Nay the Lawes then giuen to the *Iewes*, heerein especially doe commend themselues, that they hold in *Capite*, and haue the God of Heauen, himselfe the founder of them, to the vse of his owne People, his royall Nation, and peculiar Inheritance. In regard whereof, I see no cause why wee should so litle esteeme of them, or esteeme at all of this *Maior* Proposition, of this their first Syllogisme propounded

pounded vnto vs for the *Minor* or assumption of the sayd Syllogisme, wee partly doe accept it, and in part reiect it. Wee confesse that the Precept of Tythes is *Mosaicall*, so farre foorth as by *Moses the Minister and Messenger betweene God and them*, it was published and deliuered. But as *Moses* had this immediatly in commandement from God, we cannot but arbitrate it to be of Diuine condition. And whereas our Aduersaries would put by the Moralitie thereof, while they behold how naturall Reason standeth for the Eleuenth, as for the Tenth proportion: in this wee cannot agree, or ioyne with them. For the charge concerning Tythes, is for the most part, meerely Morall, as implying and hauing this reason in it, suggesting the needfull maintenance of such, by the publique charge, who haue imployed their labours and endeauours vpon the seruice of the publique Estate; which not obscurely the Scripture doth
Mal.3. signifie, the Lord himselfe thus speaking by *Malachie*: *Bring yee euery Tyth into my Grauarie or Store-house, that there may be prouision in my House.* Which Reason is assumed and confirmed by Christ and his Apostles.
Mat.10. By Christ in this sentence of Iudgement he awardeth: *The laborour is worthy of his hyre.* By S. *Paul*, who taketh the same Text from
1. Cor.9 Christes mouth, and schoolieth and varieth

vpon

vpon it, as you may ſee in his firſt Epiſtle and ninth Chapter to the *Corinthians*, by many inſtances and reſemblances. Yea this Reaſon went for currant in the World, who albeit they layde out their Tythes to Impoſtors and Deceiuers; yet to the Apoſtles and true Preachers of the Goſpell, they gaue ſtipend and maintenance, as their due allowance. Wee doe eaſily acknowledge, that this Law of Tything, in reſpect of the kind of it, is to haue place among the Iudicialles. But if the Chriſtian Gouernour ſhall rather thinke good of the Tenth part, then of the Eleuenth, to be payde to the Miniſters, wee are to ſtand to that order as by his meanes now retayning the ſtrength & vertue of a ciuill Sanction. And ſo much ſhall ſuffice as a Surioynder to this Syllogiſme.

In their Second Argument as erroneous and falſe, we deni: the Aſſumption, which denieth the Ordination of Tythes to haue any allowance by Law giuen by Chriſt, or any his Apoſtles. For it is not abſolutely without Authoritie in this caſe, for to entertaine this they ſay; that Chriſt hath not ſtrictly tyed vs to a number, yet that allowance of Liuing ſhould be layde out to the Miniſters, though neuer ſo large is a poynt by him adiudged and determined. And ſo much in the former Anſwere hath been

The ſecond Obiection anſwered.

proued out of this Mandate in the 10. of
Mat.10. *Mat.* and further concluded by the ſame
Canon; inculcated by the Apoſtle, in his
1. Cor. 9. firſt letter to the *Corinthians*, in the 9. Chapter. At what time our Sauiour Chriſt and his Apoſtles preached and planted the Word in *Iurie*, all the Tythes then were in the handes of the *Phariſes*; which could not by any colour of Law be taken away from them by priuate men; ſuch as Chriſt and his Apoſtles ſeemed then to be. Otherwiſe without queſtion, had they ſurrendred vp the Temple to Chriſt, and ſubmitted themſelues vnto the Miniſters of the New Teſtament, all the Tythes hand-ſmooth had been diuerted by them, to the common Godly vſes of the Churches, Schooles of Learning, and to the Tables and Almes for the poore. But whereas neither the poſſeſſors of the Tythes would preach, neither would depart with their Tythes to ſuch as were Preachers; it came afterwardes to paſſe not without the iuſt iudgement of an angrie God, that *Nero* then holding the Scepter of the Empire, and *Felix* being the ſubordinate Gouernour vnder him; that the Prieſtes were depriued of their Tythes by the Biſhoppes, who forcibly tooke them out of their Barnes, whereby many of them through famine periſhed; which hurlie burlie and ryot, *Euſebius* remembreth and

ſtorieth

ſtorieth vnto vs. But in that Chriſt himſelfe ſaith, *Theſe thinges ye ought to haue done*, entreating there of the ſtreight Tything of the *Pharies*) he ſeemeth rather to confirme, then infirme; warrant, then weaken the Law of Tything. So S. *Paul* in like maner pleading for Maintenance to proceed from the Altar to ſuch as ſerued in office and miniſterie at the Altar, giueth ſentence on our ſide in the Law and right of payment of Tythes. For by the Altar the Prieſt-hood is meant: and by the Fruites and Profites of the Altar, the Tythes are vnderſtood. And truely the Apoſtle there reaſoneth the matter from the Holy thinges and place that is Holy, to the Miniſtrie of the Goſpell: as alſo from the Sacrifices and that part of the Sanctuarie which is the Altar, to the due maintenance accrewing to the Miniſter by his labours in the Goſpell. Which is argument euident enough, that it fareth as well with his liking, that the Miniſters of the New Teſtament, as they of the Old, ſhould haue their ſet and ſemblable allowance whereupon to liue.

Euſeb. eccl. hiſt. [illegible] c. [illegible] Act. 23.

3. In their third Argument, wee ſay to them: Firſt, thoſe Fathers in theſe Primitiue times, before the Law was giuen them, had many thinges in vſe, which were not ſo anſwearable to the Chriſtian perfection, which Chriſt hath enioyned, and which in

The 3 Obiection anſweared.

proceſſe of time by Law were inhibited, and at the laſt, by Chriſt reformed. But we ſay alſo, that they had many things, which by degrees in the fulneſſe of time, God brought into the World; ſo as their times were the initiation & imitation of mans life.

Wee haue further and fuller to anſwere, that in the age they liued, there was no ſuch need that any Prouiſo or Law ſhould be made of Stypend, for the ſtay and ſupportation of the Clergie, in aſmuch as the firſt borne were then Prieſtes, who by the right and prerogatiue of their birth, had a double part and portion of inheritaunce. Now the examples wherewith they furniſh their Argumentes, ſeeme rather to commaunde then countermaunde Tything. For if the Fathers then in thoſe firſt times, either vowed or performed Tythes to their Miniſters, who then ſtood in no ſuch need of them, hauing of their owne enough to liue by, and hauing no charge and commaundement for Tything; much more ſhould Chriſtians with more chearely mindes, pay their Tithes to ſuch as without ſuch helpes cannot continue their labours in Gods Vineyard; eſpecially for that Chriſt and his bleſſed Apoſtles doe not onely commend and commaund this care vnto vs, but vrge them and perſwade them by promiſe of reward to be awarded towardes them

that

that ſhall duely and truely pay them vnto ſuch. And this Anſwere I ſuppoſe may giue ſatisfaction to this third Obiection.

4. To their fourth Argument wee anſwere; that Firſt fruites and Oblations, are now no more required, in aſmuch as all Sacrifices are extinct & buried in the Sacrifice of Chriſt, beſide the Sacrifice of Prayſe and Thankeſgiuing, which is neuer out of date. Wherefore according to the Canon; The cauſe ceaſing, the effect, aryſing out of the Cauſe, ceaſeth. But as for ſuch kindes of Tythes, by which the poore are maintained, Chriſt by a new Law hath rather further confirmed them, then infringed them; when as without limitation of number, or proportion, hee commaundeth vs to giue the remainder to the poore; where hee giueth vs this charge: *Giue Almes of thoſe thinges which you haue*. Now I ſhould thinke that Chriſtians haue the leſſe cauſe to complaine, by how much the eaſier it is to be ſubiect to the payment of Tythes in one kind, then to be vnder the burthen of them all: and for aſmuch as that which is giuen out of one kind to the reliefe of the Miniſters, and the poore, and to other good vſes, is without dammage vnto priuate mens eſtate. But vnder the name of thinges abrogated, that may not be withholden, which is demaunded for ſuch employmentes, as

The 4. Obiection anſwered,

Luke 11. 41.

are to this day needfull, publique and common.

The 5. Obiect on answered.

To their fift Argument we reply; That many thinges are of such nature, as will not be fitting to euery place alike, but may well in some places be performed, and in othersome prohibited For as *Cicero* sayth for *Rathus*, The differing estates of Cities, enforceth a necessarie dissimilitude of Lawes. For all Manners belong not to all men: all Meates goe not downe with all stomackes; one Ayre agree not with all constitutions: so some Lawes are sutable to some people, and othersome to others; and all, and the same are not expedient for all Euery Shooe will not be drawne on the Foote of euery Church: one kind of Medicine or Phisicke is not to be ministred to euerie Stomacke. That Phisicke that fitteth younger age, is not kind for the same Disease when yeares are come vpon vs. One Discipline may be for a Citie, which a Kingdome cannot fare with. One Ceremonie may sort with the times of peace which holdeth no correspondencie with the aduerse seasons of Warre and Persecution. Wee may not looke that an vniforme Regiment, may serue the Church as well in her infancie, as in her riper and older age: in persecution, and in peace: to her when shee fleeth with the Woman into the Wildernesse, and to her when

when ſhee is at reſt with the Doue in the Arke: to her when ſhe layeth deſolate in the Caues of the earth, and to her when ſhe ſitteth as a Queene in her Throane: to her when ſhe is at one time vnder the Heathen, and to her when ſhe is at another time vnder the Chriſtian Gouernour: to her when at one time ſhe dwelleth in *Ieruſalem*, a Citie that is at vnitie in it ſelfe; and at another, when ſhe is deuided in *Iacob*, and ſcattered in *Iſrael*, & hath no certaine dwelling place: to her in the time when her Bridegroome is with her, and to her in her Widdow-hood when her Bridegroome is taken away from her. Is there any Tunicle or Garment that can fitte the Moone now in the full, afterward in the waine, ſubiect by Nature to alternall exchange? The Pſalmiſt telleth vs of the Kinges Daughter, that howbeit her glorie is Wonderfull within, yet her outward Attire is of ſundry colours. It is well ſayd of *Muſculus*: *Si reuocas temporum illorum mores, primum conditiones et ſtatum quoque illorum reuoca*; If you will call home againe the manners of firſt times, firſt call home againe the conditions and ſtate of the ſayd times. And heere *Tertullian* his Rule is irreſiſtable, *Regula fidei immobilis, inreformabilis, cætera diſciplinæ et conuerſationis admittunt nouitatem correctionis*: The ſquire and rule of Fayth is vnmoueable, vnreformable, other thinges

Pſal. 45.

Muſculus.

Tertull. de vel. virginibus

thinges that appertaine to Gouernment and Conuerſation, admit the newneſſe of Reformation. It was conuenient that the Cõmunion ſhould be celebrated by Chriſt at Supper time, in the euening; becauſe the Paſſeouer by the exigence of the Law, was to be eaten betweene the two Eueninges: the Communion ſucceding in the roome of the Paſſeouer. But this faſhion is not ſo fitte for vs, how be it it pleaſeth the *Anabaptiſtes* to reteine it. The Apoſtles Baptized in Riuers and Fountaines: is this conſequence to be concluded therevpon, that wee muſt therefore forſake our Aſſemblies to imitate their Fancies? Were the ſtate of the times wherein wee liue, ſemblable to theris, the Sword of the Perſecutor then raging among them, there were ſome equitie and reaſon for it.

1. Cor. 11. 15.

Act. 8. 36.

In the times of the Apoſtles, the Chriſtians ſold their Landes, and layde downe the Monies they had receiued for them at the feete of the Apoſtles: Now will any man thinke that this their deuotion is of neceſsitie to be drawne into cuſtome and common imitation?

Act. 4. 37.

In the Apoſtles times, there were no Vniuerſities or Societies of Learning: What ſhall wee thervpon breake downe the Carued workes of collegiate Houſes with Axes & Hammers, and diſſeuer their Socie-

Societies? In the times of the Apoſtles, there were no Hoſpitals & Almeſhouſes for the poore; Shall we thereupon be checked for hauing them? In primitiue times, the ſacred Bible remained vndeuided into Chapters and Verſes: What of that? that is nothing to vs that haue them thus diſtinguiſhed vnto vs. In auncienter times there was no diſtinction made of Pariſhes: but we need not care for that, this Cuſtome carrying ſuch congruitie with our times. But apply wee our ſelues to the cauſe of Tythes: Some places haue their immunities by themſelues, & are not charged with tythes: yet in liew therof, Miniſters are there mainteined by as ſufficient ſupplyes. As S. *Paul* tooke no Stipende at all of ſome for his labours in his calling; in as much as hee brought in his lyuing otherwayes; yet doubteth not to tell them, that by right hee might haue claymed it: and that whatſoeuer hee did for ſome ſpeciall reſpects, his examples ſhould not preiudice or defraude others in that which was their due.

In the like manner wee determine it, that all allowance was made in another kind to them who had not their Tythes in kind, which to thoſe that receiue their Tythes in kind, is not preſcribed. And as the auntient Kinges of the *Perſians*, there impoſed

no

no Tribute vpon their Subiectes where they came in with their voluntarie beneuolence; which encreased the Kinges Coffers as much as the other: so the examples of such as liue by their sette and certaine Stipendes, must not be pleaded to the hurt of them, who are supported and susteined by their Tythes.

The 6. Obiection answered.

6. To their sixt Obiection, wee make this replication. Albeit Tythes and First fruites seeme to be vnder one kind; yet are they for great cause so distinguished, and deuided betweene themselues, that both of them are not by the same Law to be required. For, First fruites were a certaine kind of Sacrifice, which was rather to be performed to God, then to men; that the rest of the Fruites might be sacred and hallowed, by the oblation of these. Now Oblations herein, were knowne from Tythes, by this marke of difference; that these were immediatly offered to God, no other middle thing comming betwixt them. But Tythes rather for the maintenance of the Priestes that should execute Gods seruice, then any way to dignifie them, were appoynted to be payde vnto them. Now the one of them, we acknowledge to be voyded; neither doe wee hold that any other Sacrifice beside that of Prayse and Thanksgiuing, to be further required: but we are of the minde, that

that the other is not abrogated, or to be abrogated. The Sacrifice of Christ being satisfactorie and sufficient in it selfe, wee haue now no more need of other Sacrifices, whereby to Worship God; but there is more then need of setting out of Stipendes due to Gods Ministers, for the vpholding of their Profession, whether by the Tenth or Ninth part, or any other fit proportion: vnlesse we list to quench the light of the Gospell, that hath so commaunded it.

7. To their seauenth Allegation we must answere; That we doe not, or cannot deny, that the greater part of men, especially of the sort of sacrificing Shauelinges, haue filthily & nefariously abused their Tythes: but make this the issue thereof, that thereupon the duetie of Tything should cease, and that the abuse of euery thing, iustly taketh away the very vse of the thing it selfe: I cannot behold what should be left whereupon we should liue. Doe not Doctors and Learned men much abuse their great Learning? Doe not Magistrates peruert Law, racke their Authoritie, & exceed too much in their impositions of Customes and Subsidies? Doe not euery one of vs, offer abuse to our Mates and Drinkes, the good creatures of God giuen vs for the preseruation of life whilest we take them not to the seruing of our lustes, but to the fulfilling of

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Nay by this ſond Concluſion, they would giue vs the Sunne it ſelfe, were it to be taken out of the Firmament; becauſe many in a blind deuotion, haue fallen downe before it, and worſhipped it. Yea put we the caſe thus; Wee may lay downe our Weapons, and ſtrippe our ſelues out of our Armour, and goe out naked againſt the Enimie, for that the treacherous and trayterous ſort haue ſo nefariouſly abuſed theſe, to the detriment and deſtruction of their Common wealth and Nation. Further graunt this Theoreme and Concluſion, and what ſhall let vs to wring out of Chyrurgians handes their Kniues, Sawes, and ſuch vtenſils of theirs, which they vſe in extremities vpon putrified members? in as much as venterous Emperickes and Dog-leeches, learnedly vnlearned haue thereby beaſtly and barbarouſly butchered ſuch as they haue lighted on. The Philoſophers bring all the benefites we enioy, to three generall heads. 1. To the Goods of Fortune. 2. Of the Minde. 3. Of the Body. Of the firſt kind, are thoſe that are without the man, as otherwiſe hauing his beeing without theſe, but his better being by them, as Riches, Honor, Friendes, and ſuch like. Of the ſecond ſort is the Intellectuall part of man, the inward facul-

faculties and indumentes of the Minde. Of the third rancke, are the outward powers and abilities of the Body, as Strength, Health, Beautie, and the like. But giue mee one of these that is not intemperately misused by euery one of vs: Now might their Logicke take place, that such thinges that are giuen vs for good causes, for the corruptions sake that we haue cast vpon them, should be taken from vs, there is no other shift for vs then, but to goe out of Nature, and to bid a farewell to all togeather. Wherefore, as they doe but reason absurdly, that dispute thus; That man is to be depriued of his Meates and Drinkes, because hee hath misspent them and abused them: so it is as sottish a sequell, that Teachers should be triced of their Tythes, because the most part haue no skill or will, well to vse them.

Thus their principall Obiections being assoiled, I hold, all our Aduersaries can say else, Why Tythes should not be due by the Law of God; not to be worth our answering. Simple Negation is answere sufficient, to such Obiections as Fancie hath conceiued: and sylence and sufferance, is the best Apologie to be put in against Petulancie: such as was *Isaacs* to *Ismael*. Wherefore to friuolous reasons wee say no: and to such as are contumelious, we say

no-

nothing.

Now it remayneth that wee vphold the Affirmatiue part, and ſhew what wee haue to ſay for our defence of our iuſt tytle and clayme vnto Tythes: and we diſpute thus.

Reaſons in the behalfe of Tythes, that they are due by Gods law.

The firſt reaſon.

What ſoeuer things haue introduction and foundation both in the Lawes of God, and Nature, are ſtill to be continued: but the Penſion and Proportion of Tythes, is of this condition; therefore to be vpholden and continued. The *Minor* and Aſſumpt of this Syllogiſme is thus cleared; for that Naturall reaſon ſuggeſteth, that ſuch as ſerue the Common wealth, ſhould liue vpon the common Contributions, whether by the Tenth or Eleuenth part, as ye pleaſe. To this, all the Stories of the *Gentiles* doe beare witnes, euery Nation plenarily prouiding for their Prieſtes. So did *Micha* the man of *Ephraim*, mentioned in the Booke of *Iudges* vnto vs, who hauing ſet vp his Temple & his Idoll, & firſt deſigned one of his Sonnes to be the Prieſt, *Implenit manum*, the Text ſayth, he gaue him ſtate & poſſeſsion of Prieſthood, & of all the Profites and appurtenaunces thereunto. The ſame man hauing gotten a Stripling and Young fellow out of *Bethlehē Iudah* that was a *Leuite*, and hauing conſecrated and ordered him a Prieſt, hee aſsigned a certaintie of Stipend vnto him. The ſame vſe the *Egyptians* before

Iud. 17. 5.

Iud. 17. 10.

fore him, gaue vnto their *Magi*, and men of Profession. And *Iezabel* afterward so cherished her Chaplaines the Asses of *Baal*, as they sate at her owne Board. The *Lacedæmonians* were good to their Wise-men of this facultie; and so were the other Nations, who had their *Mystæ* Professors, and practisers of the misteries of Religion.

And that Tythes were of Diuine, as of Humaine sanction and foundation, it appeareth, in that *Moses* by the instinct and instigation of God, instituted and commaunded them: and for that good & godly men before the Law, which by the secret direction, and operation of the Spirit, gaue the Tythes of their whole Estate: and for that the most of the *Gentiles*, either exhibited their Tythes, or otherwise as sufficient a satisfaction to such as were their Priestes. Wee haue *Plutarch* for one Author, that *Hercules* made Oblation of euery Tenth Bullocke, which by strong hand he had taken away from *Geryon* in *Palatine*. And it is reputed, that *Cartalus* was sent to *Tyrus* by the *Carthaginians* vnto *Hercules*, to offer vnto him, the tenth part of the spoyle that he had gotten at *Sicily*. Historiographers relate further, that the Tythes of the prey of the *Platean* Warres were dedicated to the Gods. *Socrates* telleth vs in his Ecclesiasti- Eccl. hist. lib. 7. cap 25.
call Kalenders, that *Alcibiades* gaue order

for

for the payment of Tythes by all ſuch as ſhould ſayle from *Pontus*. When the *Veij* were taken Priſoners, and Peace was concluded with the *Volſcians*, *Camillus* was a meanes vnto the *Romanes*, that the Tenth part of the Bootie brought from the *Veij*, which was their Votarie for the Victorie, ſhould be payde to the God *Apollo*; which by the *Senate*, Biſhoppes, and Aſſemblie, was ratified at *Rome*. So *Plinie* reporteth of the *Arabians*, that they payed their Tythes to their God, whom they ſirnamed *Sabis*.

Lib. 12. cap. 14.

Thus wee ſee how all, or the moſt of the *Gentiles*, by the verie light and ſight of Nature (the God of Nature printing it in their mindes) perceiued that ſome part, and for the moſt part, the Tenth of their Fruites and Increaſe, ſhould accrew to the prouiſion of the Prieſtes. Hereupon may we ſafely and ſufficiently conclude, that Tythes are of Naturall and Diuine Law; and ſo neuer to be repealed.

The 2. Reaſon for the defence of Tythes.

2. Let our ſecond Syllogiſme be ſet out in this ſort. That which the Magiſtrate in a good and vpright iudgement hath ordered, who hath alſo Commiſsion ſo to doe; that is of euery one abſolutely to be obeyed, and not to be violated: But whereas a Penſion is due to the Miniſtrie, and the Magiſtrate liketh beſt of that Number, that

was

was of Gods inſtitution, then of any other of humane inuention: wee ought all of vs to ſubmit our ſelues to this.

3. Let our third Reaſon be thus endited. Whatſoeuer thinges wee haue receiued on that condition, to pay a part of them to others; it is iuſt and right, that out of them, that part ſhould be ſatisfied. But of all our Reuenewes receiued from God, there is this Condition; That we pay backe a part of them: therefore that we ſo doe it, is but our dutie. The 3. Reaſon for the right of Tythes.

The *Minor* of the Reaſon is three ſeuerall wayes prooued. 1. In the behalfe of God, who for no other conſideration, hath giuen vs the Fruites and Foyſon of the Earth, and all other benefites, then that out of them we ſhould ſpare and ſpend ſomething vpon godly vſes, to the good of the Church, and enlargement of his Glorie. Hereupon ſaith *Innocentius*: *That God by a ſpeciall Title hath reſerued vnto himſelfe the Tythes, in ſigne of an vniuerſall dominion and power that he hath ouer all*. Now ſuch thinges are giuen to God, which are miniſtred to his Seruantes, and to the poore, that belong vnto him. Extra. de. decc. Cum non ſit.

And the Lord demandeth of vs not reward, but worſhip. And it is a marke of his marueilous munificence, that for the whole he hath giuen, he requireth as requitall, but the Tenth part againe.

2. This is alſo made good on his behalfe who hath bought any Farme of a man, which is put ouer to him, or purchaſed, or otherwiſe by right of deſcent obtained, but with this Prouiſo howſoeuer, to pay the Tenth part of the Profites thereof to this or that perſon. Otherwiſe there is none ſo ſimple, but knoweth that thoſe Farmes that are free of ſuch paimentes and diſburcements are of better worth. Wherefore for this cauſe, Tythes out of thoſe Landes, are due to the Lettor, the profites whereof thou buyeſt at the cheaper hand. Wherefore *Auguſtine* ſayth: *Decima debentur ex debito, et quidam nolunt, alienas res inuadunt*; Tythes are a due debt; and ſuch as refuſe to pay them, doe enter into the right of others.

3. The third Proofe concerneth the verie Law it ſelfe, which determineth a Tyth to be a reall burden, which naturally followeth the owner of the Fruits. Now whereas Proprietaries & Poſſeſſors, are by Lawes enforced to ſuſteine all other burdens that pertaine to Farmes, Mannors, or Inheritance: there is litle equitie in it to wrangle, or be at difference, touching the ſole and onely burden of Tythes. Now lay we theſe togeather into one ſumme, and it will appeare that Tythes are of Diuine and Humaine authoritie: that in as much as wee

giue,

giue, as it is meete we ſhould, what is due to Men, out of the Goodes we enioy: We ought much more to giue vnto God of the Goodes and Commodities that we hold by him.

4. Let this be our next Reaſon. No Penſion that is indifferent and tollerable, is to be detained from the common vſe: but of this kind and condition are Tythes; therefore we are not at any hand to hold them. The 4. Reaſon for the defence of Tythes.

He that beeing reckeleſſe of right or reaſon, as diſpoſed to denie whatſoeuer is affirmed, miſliketh with the *Maior* Propoſition of this Argument, is to be put ouer to the iudgement of *Plato*, and *Cicero*, in the cauſe, who take vs to be borne on that condition, in part to benefit our priuate Friendes, and in part to be commodious to our Countrie, the common nurſing Parent and Friend to vs all. Or otherwiſe he may be ſent to the Schoole of his betters, and by the examples of Worthies afore-times, who haue ſpent their Liuinges and Liues, for their Countries; take Leſſon of imitation: of which ſort was *Moſes*, who with his manhood; *Aaron*, who with his eloquence; *Sampſon*, who with his ſtrength; *Dauid* and *Salomon*, who with their Wiſedome, were ſeruiceable to the places wherein they lyued. Among the Heathens, wee haue had

Curtius, *Theseus*, *Thrasybulus*, *Aratus*, *Scipio*, the *Decij*, the *Philerj*, that were brethren, *Demaratus* the *Lacedæmonian*, *Pierta* Daughter to that famous *Pythus*, and *Placidia* Sister to the Emperour *Honorius*; all which were content to abide all aduentures for the furtheraunce and aduancement of the common good.

Now the Assumption or *Minor* of this Syllogisme, that the Tenth portion of the Fruites of the Earth, is of middle and indifferent condition; is easily euicted, especially if we shall compare them togeather with exactions and impositions that are of other nature. The *Egyptians* departed with the fift part of their estate vnto their Kings. *Diodorus Siculus* speaketh of a King of *Egypt*, that gaue the yearely Custome of the Fish that came out of Pooles to his Queene to finde her selfe Apparrell; which came to a Talent of Siluer by the day.

Herodotus telleth vs of wonders of Distributions arysing from the Waters of *Nilus*, to the proper vse of euery seuerall inhabitant thereabout, and of the mightie Subsidie, that from thence groweth to the Kinges.

And *Dion* in his Chronicle, in the life of *Augustus Cæsar*, relateth, how when as *Augustus* was enforced to maintaine three and twentie Armies, he leuied the twentie

part

part of euery mans estate, and of such Donations, Legacies, and Giftes, that were bequeathed at the time of death: bearing the World in hand, that he found recordes of that Custome formerly performed in the Rolles and Registers of *Cæsar*. The *Cholchi* deliuered an hundred male Children, and and so many Virgins, to their Princes in way of Taske or Tribute.

The *Thuringi* yearely payed ouer to the Kinges of the *Ongarians*, the Tenth number aswell of all their Goods, as of their Children. But a greater yoake they must put their neckes to, who are vnder the tyrannie and slauerie of the *Turkes*, who pay the fourth of all their Fruites, and encrease of the Earth, and of their labors in their seuerall trades: yea, pay Toll-monie for euery Seruant that they keepe: which if their estates cannot beare, they must make it good by begging it at the High-wayes side, or by selling away themselues as Bondslaues. Now compare and lay togeather Tythes with these Tributes, and who will not pronounce them to be tollerable or equall?

5. Our fift Conclusion is composed in this wise. If at be a good and godly worke to vphold learned Teachers of the word of God, and such Schooles wherein they are taught and trayned vp, and therewithall

The 5. Reason for the main tenaunce of Tythes.

the poore and helpeleſſe, as the Widowes, Fatherleſſe, and ſuch as are in Captiuitie and Neceſsitie; truely, Tythes that haue this vſe and end in them, are not to be neglected.

The 6. reaſon. 6. Wee further argue in this caſe from the effectes. Whatſoeuer thinges are giuen to the benefite of the giuer and receiuer, are not to be inhibited: But Tythes conſcionably and faythfully performed, are of this effect: Wherefore they are not to be inhibited or kept backe. That Tythes benefite the receiuers of them, is generally confeſſed, it needeth not to be prooued. The profite that redoundeth to the Donor or Giuer, is the queſtion, which we muſt put out of queſtion. *Rauenus* maketh a foure-fold fruite growing out of this Stalke. 1. A greater plentie and encreaſe of Corne. 2. Health of Bodie. 3. Forgiueneſſe of Sinne. 4. Reward in the life to come.

In the two firſt, S. *Auguſtine* giueth ſentence with him, thus ſpeaking in the cauſe. *Si decimam dederis, prouiſum ſanitatem fructuũ, ſed et ſanitatem corporũ conſequeris*: By the payment of Tythes, thou ſhalt obtaine holſome Fruite, and an holſome Body. And in the ſame Chapter he dilateth vpon the other two effectes thereof; which hauing a good and godly expoſition, are not of ordinarie or meane condition. Search the Scriptures, and

and yee ſhall ſee what liberall Promiſes are made by God to ſuch as walke after his Rule.

7. In the next place, we pleaſe to diſpute, *a contrario*, from the contrarie conſequent, and thus to forme our Argument: If more miſhap & miſery haue befallen ſuch in their fortunes and affaires, that haue either wilfully kept backe, or fraudulently payed Tythes, then they could haue ſuſteined, if they had performed the fift part: how dare any man by violating this duetie, run vpon the Pike of ſo great a danger? The 7. reaſon.

But whether this be ſo or no, *Auguſtine* ſhall tell you who preſſeth and proſecuteth this poynt very much. *Cum decimas dando cæleſtia ac terrena poſſis promereri, pro auaritia tua, duplici benedictione fraudaris*: Whereas by due performance of thy Tythes, thou mayeſt haue Heauenly and Earthly bleſsinges giuen thee; thou by thy couetouſneſſe, doeſt bereaue thy ſelfe of this double Bleſsing. *Hæc eſt enim Domini iuſtiſsimi conſuetudo, vt ſi tu illi decimam non dederis, tu ad decimam reuoceris: dabis impio militi, quod non vis dare ſacerdoti:* For this is the proceeding of the righteous Lord, that if thou ſhalt not giue thy Tyth to him, thou ſhalt be made to pay thy Tyth: thou ſhalt giue to a wicked

ked Souldier which thou wouldeſt no giue to the Lordes Miniſter. *Non enim Deus noſter poſtulat præmium, ſed honorem: et qui dignatus eſt nobis totum dare, decimam dignatur a nobis recipere, non ſibi ſed nobis proculdubio profuturam:* For our God requireth not our reward, but our reuerence: and hee that vouchſafeth to giue vs the whole, vouchſafeth to receiue of vs the Tenth part, not as profitable to him but without all manner of doubt, as beneficiall vnto vs. *Quod non accipit Chriſtus accipit fiſcus*, That which Chriſt taketh not, the Kinges Coffer taketh. *Has calamitates ſi datis decimis euitemus non parum acquiſiuimus boni. Cogitandum eſt autem quid, ſi nullas decimas demus, ſit futurum: nempe vt noſtro ipſorum damno facti cautiores, tandem videamus aliquid in publicum conferendum, quicquid id ſit, vnde qui reipublicæ ſeruiunt, alantur:* If we ſhall eſchew theſe calamities by payment of Tythes, we ſhall procure thereby no ſmall good to our ſelues. And let vs conſider what will come to paſſe by neglect of this duetie, that ſo our owne detriment making vs prouident, we may at laſt perceiue that ſomething in common is to be contributed, whatſoeuer it be, whereby they that ſerue

ſerue the Common wealth, may be ſuſteined.

8. The circumſtaunce of the perſons to whom Tythes are to be payde, helpeth vs with an argument by way of compariſon from the leſſer to the greater, in this māner. If this portion of Tythes, was payable to them that were of inferiour rancke and degree: it is much more payable to thoſe whoſe dignitie and miniſtrie is greater: Now ſuch is the miniſtrie of the Goſpell, without all compariſon, beyond the Prieſthood of the Law. The excellencie of the ſame beyond the other, is layde out by S. *Paul* in his latter Letter vnto the *Corinthians*, where the differences are thus made, that the *Leuiticall* Prieſtes were but Lecturers of the Letter, and Seruantes of the Cyphers and ſhadowes: but the Apoſtles were the Miniſters of the Spirit of the ſoule and ſubſtance of theſe ſhadowes. They told vs of times to come: theſe, of times paſt. The 8. Reaſon

9. Of the other ſide wee may reaſon in the cauſe, in the perſons of the pay-maiſters of theſe Tyths. *If they paied their Tythes, who had all thinges more imperfect*; wee who ought to expreſſe a more perfect righteouſneſſe, are much more bound to this. For the Night is paſt, and the Vaile, and the Curtaines of the Shadowes are drawne aſide. The 9. Reaſon

And

Mat. 5. And it is the Sentence that proceedeth from the mouth of Christ; *Except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharisees, yee shall not enter into the kingdome of heauen.*

The 10. Reason. 10. Adde we to the premised Assertions and Conclusions, the Testimonies and Verdictes of Christ, and his Apostles The Caution of the Law concerning Oxen, and

1. Cor. 9. the Ministers of the Altar, is applyed by the Apostle to the Ministers of the new Testament, which argueth and concludeth that it is in his minde and iudgment, that such thinges as were for the allowance of the Ministrie in the old Law, should be perpetuated, and be proper to the Ministers that are of the Gospell. And whereas it is the peremptorie precept of the Apo-

Rom. 12. stle, to pay euery one there owne, *To whom Tribute belongeth, Custome to whom Custome is due, right to whom right appertayneth*: Verily the Tenth part which the Christian Magistrate commandeth his subiectes vnder him to pay, cannot so farre as I can consider, with a good Conscience be kept backe. Hitherto appertaineth those things that are spoken of concerning Tythes. *Tob. 1. Eccles. 35. Deut. 26. Heb. 7.* Thus hauing heard the Scriptures themselues speake, what neede wee any more witnesse?

11. Will

11. Will yee heare how a Councell consenteth hereunto. *Statuimus vt decimæ quæ iure debentur animo, soluantur sine fraude*; Wee determine that Tythes which are due by diuine Law be paide without deceyt. Thus this Councell striketh handes with vs, and pronounceth as we doe. The 11. Reason. Synod. Mo. cap. 7 §.

12. The Tenth nũber is the greatest number without addition of numbers thervnto: Wherefore Nature cannot better acknowledge the power of the God of Nature, then by assigning him that quantitie, which is the continent of all that she possesseth. The 12. Reason.

13. The truest and surest way for God, to haue alwayes his owne, is by making him payment in kind, out of the very selfe same riches, which through his gracious goodnes the earth doth continually yeeld. This, where it may be without inconuenience, is for euery mans Conscience sake. For this, we haue the Rule of the Apostle to lead vs: *Let him that is taught, make his teacher partaker of all his goodes.* But this can not be so fitly performed any other way, as by agreeing vpon a set and certaine stipend, or as by paying the Tenth in the kind. The 13. Reason. Gal. 6. 6.

14. Whereas S. *Paul* pricketh out the Euangelicall Minister to be a good Housekeeper, to haue that good propertie, to loue *Hospitalitie*. Hee shall neuer doe this so well by The 14. Reason.

by ſtypendary allowance, as he ſhall by the Tythes of all thinges in his handes, which are the kindeſt in this kind vnto him.

The 15. Reaſon.

15. That which commeth from God to vs by the naturall courſe of his prouidence, which we know to be innocent and pure, is doubtleſſe beſt eſteemed, becauſe leaſt ſpotted with the ſtaine of vnlawfull or indirect procurement: *Wherefore the price of a Dogge, and the hyre of a Whoore, might not be brought into his Sanctuarie*. A leſſon of this nature is thus taught vs by *Wiſedome*. *Hee that offereth to God a Sacrifice of the goodes of the poore, is as he ſlaieth the Sonne in the ſight of the Father*. Hee that out of his Monies brought in by Vſurie & extorting meanes, or elſe by fraudulent and indirect deuiſes, would maintaine Gods miniſter: he would ſeeme to capitulate & couenant with God, to permit him the fruition of the reſt, and ſo would make God a copartner of his ſinne. Wherefore the Heathens would haue nothing conſecrated to their Gods, *Quod propriatum, non purum, non pium, quod non ſuum*; Which was Prophane, not Pure, not Honeſt, not their owne. The Tythes of the earth are free from theſe corruptions, and therefore to God of the beſt acceptation.

Ecclef. 34

The 16. Reaſon.

16. Whereas Prices dayly change Nature which is commonly one, muſt needes be

be the moſt euen & permanent Met-wand, Rule, and ſtandard, betweene God & man. *The Tenth is as the Corne of the Barne, and the abundance of the Wine-preſſe:* That is, it is more or leſſe, according to the proportion of Gods bleſsing vpon the earth, which is the moſt equall and indifferent way. For then the Miniſter as God bleſſeth them, ſhalbe partaker of the bleſsing; and if they ſuffer loſſe, his loſſe is wrapped in it.

17. It is not from the cauſe, to reaſon from the continuance and cuſtome of Tything, which without the diſquiet of the ſtate of the Church, cannot be altered; neither can humane Law and Inuention, prouide better for the Miniſter his maintenance, by any other whatſoeuer Conſtitution, or innouation. For the people will hardly fare with perturbation of cuſtome. And an old cuſtome once remooued, a new one is not ſo ſoone admitted: nay it muſt haue age on the backe of it, before it can be of the nature of a Cuſtome. The 17. Reaſon.

Now, if any ſhall obiect againſt Tythes, as the ſubiect occaſion of much contention: wee ſend them home that Obiection againe, applying it to their ſtipendarie Exhibition, which in the impoſition, exaction, collection thereof; is the matter and argument of no ſmall diuiſion. Wherefore, for that Nature hath taught

me to honour God with their Substaunce, and Scripture hath left vs an example of that particular proportion, which for morall considerations hath been thought fittest by him whose wisedome could best iudge: Wherfore seeing that the Church of Christ hath long sithence entred into like obligation, it seemeth now a needlesse question, whether Tythes be a matter of Diuine right; because howsoeuer at the first it might haue been thought doubtfull, our case is now plainely the same with theirs, vnto whom S. *Peter* spake some time, saying, *Whilest was whole, it was whole thine.* When our Tythes might haue probably seemed our owne, we had colour of liberty to vse them as wee our selues saw good. But hauing made them his whose they are, let vs take warning by other mens examples, what it is to wash or clippe that Coine which hath on it the marke of God.

Act. 5. 4.

The Ministers maintenaunce is a due debt, and no almes or benevolence.

There is a third Enemie wee are to deale withall, who acknowledging a stipend to be due to Gods Ministers, yet would haue them to hang vpon the courtesie of their will, not caring how little they pay by way of stipend, so they may pay what please them by way of benevolence: Thus would they haue God as it were bound to them, and his Ministers their Vassals, crouching and creeping vnto the knees of their courtesies.

teſies But we challenge them in this broad-faced opinion, which is fond and falſe. 1. For the Labourers Wages is not of Deuotion, but of Duetie; Wherefore Tythes being the Wages of the Lordes Workman, they are a plaine debt of the people vnto them. 2. Againe, Almes doe alwayes exceed the deſert of him that giueth the Almes, they ſhew the beneuolence and bountie of the giuer, and not any merit or worth in the receiuer. But Tythes, and all other temporall giftes hold no compariſon with trauailes of the Miniſters. Wherefore the Apoſtle maketh a *Tuſh* of thinges Temporall matched and marched with thoſe of the Miniſters that are Eternall. *If we haue ſowen vnto you Spirituall things, is it a great thing if we reape your Carnall thinges?* Wherefore they may not be called Almes. 3. Thirdly, the Tenth is the Lords part, & by him it is put ouer to his Miniſters, which are in Gods ſtead to teach vs: Wherefore God profeſſeth himſelfe to be the Portion of his Miniſters. And this Portion is ſo due to God, and from God to vs, as to detaine this, is to caſt a deriſion vpon God. So *Paul* telleth vs, ſaying: *Let him that is taught in the word, make him that taught him, partaker of all his goodes. Be not deceiued, God is not mocked.* But Almes cannot be giuen to God. He will haue nothing but his right and due of vs.

1. Cor. 9. 11.
2 Cor. 5. 20
Deut. 18. 2.
Ezech. 4. 28.
Gal. 6. 6 7.

4. Againe,

4. Againe, the Tenth is as an Inheritance to the Church, and to be counted as the Corne of the Barne: or the abundance of the Winepreſſe: it is vnto them as the Fruite of the Earth, and Encreaſe of the Ground to the Huſbandman: therefore to be taken for no Almes from Men, but the bleſſing of God, both vpon the Paſtor, & the People.

Num. 18. 26. 27.

5. If Miniſters (though bound in conſcience to teach the People,) may alſo be vrged and enforced thereunto by the Lawes of the Church; why may not the People in like manner be put to it by compulſion of Law, to performe that dutie to their Miniſters, to which they are drawne on by the motiue of their conſcience? 6. Finally, wee finde by experience enough, how hardly we come by that which is our owne, though the Lawes be ſo ſtrong as they are on our ſide: What mercie then could wee expect at mens handes, were they looſed from the Lawes, and ſet at their owne libertie? To this which thus wee haue layde as a Ground, the Councels giue conſent. *Admonemus, vt decima omnino dari non negligatur, timendum eſt enim, vt quiſquis Deo debitum abſtrahit, Deus propter peccatum ei auferat neceſſaria*; Wee ſtraightly commaund, that none neglect to pay their Tythes: for it is to be feared, that as a man doth

Concil. Mo.

doth withhold from God his due, ſo God ſhould for his ſinne depriue him of thinges neceſſarie. Thus Tythes are determined to be a Debt, and duetie of Obedience; and therefore not to goe vnder an Almes, or voluntarie Beneuolence. The like verdict giueth an other Councell, thus, *Attende diligens lector: quòd omnes primitiæ, et quicquid ad Sanctuarium oblatum eſt, Sacerdotis ſint; et ad ius eius pertineant:* Know thou (carefull Reader) that all Firſt fruites, and what ſoeuer was preſented in the Sanctuarie, was the Prieſtes part, & by the Law belonged to him. Wherefore, Tythes are not the Contribution of a charitable diſpoſition, but his proper Debt by legall impoſition. Anſwearable hereunto in effect, is that which *Gregorie* ſayth: *Seeing Tythes were not inſtituted of men, but of God, Quaſi debitum exigi poſſunt, they may be exacted as a due Debt.* Wherefore the Law excluded ſuch from the Communion, as deteined or payed not their Tythes as they ought. Hereof ſayth one Canon; *Qui decimas dare neglexerint, excommunicentur*, They that neglect to pay their Tythes, let them be excommunicate. But this extraordinarie correction, hath no proportion with ordinarie tranſgreſsion: Wherefore wee doubt not to pronounce

Concil. Aquiſgranenſ. lib. 1. cap. 34.

Decret. Gregor lib. 3. tit. 30. cap. 34.

Cauſionenſ. cap. 18.

that that is ſinfully committed, which is by the Churches care ſo ſeuerely puniſhed. Againe, we find this default thus cenſured: Syno l. Auguſt. cap. 19. *Qui iuſtas non ſoluunt decimas, ter moniti, eis neganda communio*, They that pay not their iuſt Tythes, hauing had three admonitions, let the Communion be denied him. Finally, the cauſe we haue hitherto had in hand, is taken in hand of Ciuill conſtitution, who hath thus ſtatuted it, Concil. Tiet. Conſ. ſub Ludouico pio. *Vt non pro ſuo libitu, Clericis Laici decimas tribuerent*, That the *Laitie* ſhould not at their libertie pay their Tythes vnto the *Clergie*.

But becauſe the contrarie, is illuſtration of this matter, which wee haue hitherto ſo largely handled, I meane Sacriledge, the common ſurfet of this age; I addreſſe my ſelfe to that, the third generall *Theoreme* of this Tractate.

Who liſteth not to be blind with his eyes open, or to be a meere ſtranger to the times wherein he liues, or elſe in ſome partiall reſpect, diſſemble that which he howerlie heareth & beholdeth: He cannot be ſo ſimple, as not to perceiue how ſcornefully and diſdaynefully God is now ſerued, farre and wide among vs. Is any burthen more grieuous then contempt? any cõtempt that ſtriketh deeper then theirs, whoſe qualitie, no way making them inferiour to others in re-

pu-

putation, onely now their function in the dayly exercise of Religion; keepeth them downe, when they which pretend Religiō, do with more then Heathenish petulancie, trample vnder foote, the Ministers of Religion? Now, *Munus offerrendi*, is turned into *Munus auferrendi*; & old *Oblation*, is turned into *Ablation*. Such as haue plaid the stroy-goods in their owne Inheritaunce, haue found the meanes to repaire the ruines of their estate with the wracke of the Church; and the Gobbes that they haue already got, are so sweete in the Mawes of them, as they hunger for nothing more, then for the hauocke of the Church all at once. Our eares are filled with the scornefull reproofes of the Proud, and disdainfulnesse of the Wealthie, checking vs by the vnworthinesse and pouertie of our Clergie. The last, is the cause of the first, the want of Maintenance being that which maketh the want of a learned Ministerie. And for this wee may thanke Poperie, the first founder and follower of Impropriations, rightly so called, as meerely improper for them that haue them.

That Poperie was the nursing Mother of this *Harpye*, the Abbies being the first that set this execrable tytle afoote, it is not controuerted; that the Popes thēselues are wel pleased therewith, it is not difficult to be

prooued. In *Henrie* the third his time, a ſuite was diſpatched to *Rome*, directed to Pope *Alexander* the fourth of that name, by the Biſhoppes of *England*, for the reſtitution of theſe impropriations to their proper and primitiue places: But he had loſt his eare, (with *Malchus* the High-prieſtes ſeruant) and would not admit of it. And ſince, the times of the Church abiding Popiſh, they haue ſeized vpon the eſtate thereof, as Kytes and Cormorantes vpon a Carion: ſo as ſuch a fauour hath been taken of Church goods, as almoſt euery Gentleman hath got to himſelfe the Tythe of a Church, for the enlarging of his Larder-houſe. A Learned man of ours yet liuing, telleth vs of one Countie in this Kingdome (the Eaſt-riding of the Countie of *York*) conteining in it 105. Pariſhes, whereof nigh an hundred, or the full number thereof, are of this hatefull Impropriate marke and brande, ſome of the yearely valuation of foure hundred poundes, others of three, others of two, almoſt all of an hundred: whereof the Miniſters part is Ten poundes ſtipend; yea, ſome haue but Eight pounds, ſome but Sixe pounds, ſome but Foure pounds to liue on, the whole yeare. Out of the fatte Benefice of 400. Pounds by yeare, the Miniſter hath but Eight pounds, vntill of late, with much labour Ten pounds yearly are al-

Ex Flor. Hiſto.

M. Craſhaw in his Epiſtle to M. Perkins 2. Treatiſe of the duetie s of the Miniſterie

allowed for a Preacher. The moſt of the Churches in the propereſt Market townes of this Kingdome, are thus engroſſed by our Gentiles (Heathens I had almoſt ſaid,) whereby the poore Children cry for bread, and there is none to giue it them. But how the ſhield of the Popes authoritie will beare off the blow of the Lordes fierce Wrath in the day of Wrath, when the full Viall thereof ſhalbe poured vpon the head of Sacriledge, and ſaue them harmeleſſe that haue deuowred *Iacob*, and layde waſte his inheritaunce; I cannot ſee, neither how to giue them comfort in this caſe, but by a tymely reſtitution: *Quia non remittitur peccatum, niſi reſtituatur ſublatum*, (as a learned Father truely ſayth,) Becauſe Sinne is not remitted, before ſtollen Goods be reſtored: Which ſome of late haue done to the diſburdening of their owne Conſcience, and the good example of others. Now, whether Church goods be of ſaleable ſort or no, let vs ſincerely in the feare of God conſider.

Church goods are not ſaleable.

1. The Scriptures ſpeake negatiuely, & gainſay the Alienation, or Impropriation of them. *It is deſtruction* (ſayth *Salomon*) *for a man to deuoure that which is ſanctified, and after the Vowes to enquire.* Hitherto apperteineth this Precept the Lord giueth: *The Field ſhalbe holy to the Lord, when it goeth out in the Iubile, as a Field ſeperate from*

Pro. 20. 25.

Leuit. 27 21, 28.

common vſes: the poſſeſsion thereof ſhalbe the Prieſtes, nothing ſeperate from the common vſe that a man doth ſeperate vnto the Lord of all that he hath, whether it be Man or Beaſt, or Land of his inheritaunce, may be ſold, or redeemed: for euery thing ſeperate from the common vſe, is moſt holy vnto the Lord.

2. Church goods are the Poſſeſsion of the Lord; and ſo the Lord himſelfe reckoneth them, wherſoeuer he ſpeaketh of them: as of Giftes and Oblations, where hee ſayth: *Thou ſhalt giue them mee.* Of Oratories and Churches: *My Houſe ſhalbe called the Houſe of Prayer* Of Tythes: *Will a man ſpoyle his Gods? yet haue ye ſpoyled mee: but yee ſay, Wherein haue we ſpoyled thee? in Tythes and Offerings.* Of the Gleabe Landes of the Church: *Yee ſhall offer to the Lord a Sacred portion of Ground; and that Sacred portion ſhall belong to the Prieſtes.* And this was the minde of all ſuch as in deuoute times, reſigned vp any Landes, or Hereditamentes to the Church, that in the holy vſes they appropriated them vnto, they appropriated them to God.

Exod. 32. 30.
Mat. 21. 13.
Mal. 3. 8.
Ezech. 45. 1. 4.

This the Stile it ſelfe of all auncient Deedes and Grauntes ſheweth, running in this forme; *Wee haue giuen vnto God both for vs and for our Heires for euer.* This Tytle

Mag. char. cap. 1.

Charles

Charles the great, giueth them: *The Goodes of the Church, are the sacred Inuowmentes of God: to the Lord our God wee offer and dedicate whatsoeuer we deliuer vnto his Church*: Wherefore the Lawes Imperiall, reduce Goodes of all kindes to these speciall Heades. 1. Common without difference, to all alike. 2. The proper Goods and Possessions of Common weales. 3 Possessions and appurtenances to Corporations and Societies. 4 Some that are priuate to euery seuerall man. 5. Some that are deuided and seperated from all men; vnder which, all things that are sacred, are conteined, in asmuch as God being the sole owner of them, none but such as are his Heires and Assignes, can haue to doe with them: which is the opinion of the Law in this case. *Nullius autem sunt res sacræ, et religiosæ, et sanctæ: Quod enim diuini iuris est, id nullius in bonis est*: Such thinges as are Sacred, Religious, and Holy, are not any ones owne: For that which is of Diuine propertie, is no mans priuate right.

Capit. Car. lib. 6. cap. 28.

Iustit. lib. 2. tit. 1.

The sequell of which receiued opinion, as well of those that are within, as of those that are without the walles of the Church, hath euer been, touching Goodes of this nature, that there is no action more honourable, then to enlarge and defend the patrimonie and immunities of holy Religion:

ſo not any thing more Heatheniſh and hatefull, then to impaire the Poſſeſsions and eſtate thereof.

Curt.lib.7. leg.12.tabu l. The Sacrilegious Perſon is the Capitall Enemie to God himſelfe, in the iudgement of a *Pagan*, who readeth this ſentence openly againſt him: *Sols cum Dys Sacrilegi pugnant.* The Sacrilegious ſort onely are at warres with God. And in the Law of the twelue Tables, a Church-robber hath no milder a name then a Parricide, a murderer of his Father: *Sacrum Sacroue commendatum quis clepſerit rapſeritue Parricida eſto.* He that ſhall purloyne and pilfer away any thing that is of Sacred kinde, and dedicated and deuoted to Sacred vſe; let him be holden as a Parricide: that is, a Murderer of the maineſt marke.

Capit.Car.li. 6. cap 285. All your auncient Surrenders of Landes to the vſe of the Church, were made vnto God, and went in this forme. *Theſe thinges wee offer to God, from whom if any take them away (which wee hope no man will attempt to doe,) but if any ſhall, let his accompt be without fauour in the laſt day, when he commeth to receiue the doome which is due for Sacriledge againſt that our Lord and God, vnto whom we dedicate the ſame.*

In this reſpect, the worthieſt Biſhoppes and

and Prelates of the Church haue rather ſuſtemed the wrath, then yeelded to ſatisfie the hard deſire of the greateſt Commanders on earth; couetting with all aduiſe & counſell, that which they willingly ſhould haue ſuffered God to enioy.

When as Officers and Serieantes were ſent to *Ambroſe* by *Valentinian* the Emperour, at the inſtigation of the *Arrians*, whom *Iuſtina* the Empreſſe fauoured, to commaund him to ſurrender his Church in *Millan*: the Biſhop *Ambroſe* in a letter directed to his Siſter *Marcellina*, ſetteth downe the Storie of it, and among other thinges, writeth thus: *When as it was purpoſed that wee ſhould deliuer vp the Veſſelles of the Church, I returned them this anſwere: Did your Demaund touch mine Eſtate & Goods, either of Landes, Houſe, Gold or Siluer, or of any thing I haue elſe, I would willingly part with them: but it is not in my power to take any thing from the Church, or to ſurrender vp any thing that is cõmitted to my cuſtody. And in this matter, I chiefly haue reſpect to the ſauing of the Emperours ſoule, becauſe it neither became me to giue vp thoſe Veſſels, neither him to aske them. I beſought his Maieſtie to take in good part the wordes of a free Prieſt. And that the Emperour, if he*

Ambroſ. lib. 1. epiſt. epiſt. 33.

he loued himselfe, should desist from offering such iniurie vnto Christ.

Ambros concione de Basilicis non tradendis Hæreticis aut Gentibus, Tom. 5.

Else where the same Father in a Sermon he made against the resigning vp of Churches to Heretiques or Heathens, pithily, and to purpose speaketh in this wise: *Solimus quæ sunt Cæsaris Cæsari, et quæ sunt Dei Deo: Cæsaris tributum exigitur? non negamus soluere: est ne Ecclesia Dei quam expetit? non debet tradi Cæsari, quia Templum Dei non est ius Cæsaris. Quod in honorem Imperatoris dicimus, num quid honorificentius, quam vt Imperator vocetur filius Dei?* Wee pay to *Cæsar*, the things that are *Cæsars*; and to God, the thinges that are Gods: Is *Cæsars* Subsidie demaunded? We refuse not to pay it: But is it the Church that he would haue? it must not be deliuered vp to *Cæsar*; becauſe Gods Temple is none of *Cæsars* right. This we say in honour to the Emperour; for what is more honourable, then that the Emperour should be called, The Sonne of God?

And heere deserueth to come in place, the worthy behauiour of a famous Archdeacon vnder *Xistus* Bishop of *Rome*, whom a persecuting Tyrant, vnderstanding that he was the Treasurer of the Church, laying aside attemptes forcible, thought by cunning

ning meanes to encroach and catch to himselfe the Goods of the Church; thus began to sooth him: *You that professe the Christian Religion, make great complaint of the woonderfull cruelties wee shew towardes you: neither peraduenture altogether without cause: But for my selfe, I am farre from any such bloody purpose: Yee are not so willing to liue, as I vnwilling that out of these lippes should proceed any Capitall sentence against you: Your Bishoppes are sayd to haue rich Vessels of Gold and Siluer, which they vse in the exercise of their Religion; besides, the fame is, that numbers sell away their Landes and Liuinges, the huge prices whereof, are brought to your Church Coffers; by which meanes, the deuotion that maketh them and their whole posteritie poore, must needes mightily enrich you: Whose God wee know was no minter of Monie, but left behind him many holesome and good Precepts; as namely, that Cæsar should haue of you the things that are fitte for, and due to Cæsar. His Warres are costly & chargeable vnto him: That which you suffer to rust in corners, the affaires of the Common wealth doe need: your profession is not to make account of* Prudent. Peristeph.

thinges

thinges transitorie. And yet if yee can be contented but to forgoe that which yee care not for, I dare vndertake to warrant you both safetie of life, and freedome of vsing your Conscience; a thing more acceptable vnto you then wealth. But the Holy man and Martyr giuing him the hearing, shifted him off for the present, by crauing the benefite of three dayes libertie to returne an answere: against which time, the Gouernour should come againe to the doores of the Temple, bigge with hope of obteyning his prey, a crowde of poore and piteous persons, impotent and helplesse, were drawne togeather, with an Inuentorie of their names giuen vp in writing into his handes, as the certaine certificate of the Church-goodes. And this was all that this Church-leach could get at this Archdeacons handes.

Thus these ghostly superiours, esteeming it a rapine of the highest degree, to bereaue God of his right, shewed all their detestation thereunto, which their vnfaigned affections could performe.

The same account of the Goods of the Church, that they were properly Gods, did *Irenæus* that was *Polycarpus* his Disciple make, where he sayth: *Wee offer vnto God our Goodes, as tokens of thankefulnesse for*

Irenæ. lib. 4. ca. 34.

that

that we receiue. So doth S. *Origen*, where he sayth: *Hee which worshippeth God, must by Giftes and Oblations acknowledge him the Lord of all.* Wherefore, if equitie hath taught vs, that euery one ought to enioy his owne, that which is ours no other can alienate from vs, but with our owne deliberate consent. Orig in 18. num. Hom. 15.

Finally, that no man hauing past his consent or deed, may change it to the preiudice of any other, the Law speaking thus: *Nemo potest mutare Consilium suum in alterius præiudicium*, No man may change his minde to an others hurt: *Should [illegible] sume to deale worse with God, [illegible] hath allowed any man to deale with vs?* L. 75. de reg. iur.

3. That Tythes are naturally fastened to the Church, and may not be distracted and rent from it, or translated to Lay men; I proue it thus: Because where Tythes are paide, there must be a matter of Giuing, and Receiuing: of this, the Apostle speaketh, saying: *Wee sowe Spirituall things, and receiue Temporall.* This Lay men doe not; nay, cannot performe: wherefore they may not meddle with a Tythe. For how may they make claime to the Couenant, that cannot fulfill the Condition thereof. Philip. 4. 15.

This Argument *Damasus* taketh in hand, and

Damaſ. decret. 3.

and vrgeth in expoſtulatorie manner thus, *Qua fronte, qua conſcientia, oblationes vultis accipere, qui vix valetis pro vobis, nedum pro alijs Deo preces offerre?* With what face or conſcience can you receiue Tythes & Oblations (ſpeaking of the Laitie) ſeeing yee are neither able to pray for your ſelues, nor others?

Concil. later. ſub Alexand. 3. part. 26. cap. 2.

The Councell of *Lateran* holde vnder Pope *Alexander* the third, decreeth iudgement of Depriuation againſt that Rector and Miniſter of the Church, that ſhall paſſe ouer any of his Tythes to a Lay perſon: *Qui decimas Laico in ſeculo manenti conceſſerit, eſt deponendus:* Hee that graunteth Tythes to a ſecular Lay man, is to be depoſed. And there be many Canons beſides, prouiding againſt the appropriating of Tythes to the ſecular ſort, as this: *Tythes can in no caſe be graunted to Lay men for their inheritaunce.* As thus: *The vſe of Tythes muſt in no wiſe redound to Secular men.*

But how commeth it then to paſſe, may ſome worthily ſay, that ſo contrariant to their owne Canons, they haue made ſo many impropriate Benefices, and broake through the Claſsies and Ranckes of their owne Orders? They anſwere it as they beſt may, & make vp this breach with this vntempered Morter, and thus lay on the white

white Plaiſter of their diſtinctions, vpon the Mudwall of this turpitude, and foule abomination. Firſt they will ſay, that by the Canons it was not lawfull for the ciuill Magiſtrate, to make a Benefice Appropriate; but the Biſhop might. But there is anſwere yet to come in to an other Canō, that taketh quite away this diſtinction from them, which decreeth thus: *They of the Lay ſort, runne into the danger of their ſoule, that receiue Tythes either of Biſhops or Kinges.* Where there can be no receiuing, there can be no giuing; giuing and receiuing being relatiues, which may not be diuorced. Cauſ. 16. qu. 7. c. 1. periculum animæ.

2. Secondly, they come limping in with this allegation: Howbeit it is not in the power of euery Biſhoppe, to alter the nature of Church liuinges by alienation; yet the Pope the ſupreme Biſhop hath authoritie ſo to doe.

But heere a Canon that includeth the Pope, checketh alſo this Diſtinction, which they muſt ſatisfie, before they can ſalue the ſore that they haue made: The Canō goeth thus: *If any Biſhoppes hereafter, doe graunt the Tythes to Laymen, let him be numbred amongſt the greateſt Heretiques.* Thus the Pope muſt needes denie his Biſhops name, to auoyde the blow, that the hand of this Canon reacheth him. Cauſ. 16. qu. 7. c. 3. Greg 7. Si quis a modo epiſcopus.

3. They haue yet a third kind of euaſion,

Damas. decret. 3. and vrgeth in expostulatorie manner thus, *Qua fronte, qua conscientia, oblationes vultis accipere, qui vix valetis pro vobis, nedum pro alijs Deo preces offerre?* With what face or conscience can you receiue Tythes & Oblations (speaking of the Laitie) seeing yee are neither able to pray for your selues, nor others?

Concil. later. sub Alexand. 3. part. 26. cap. 8. The Councell of *Lateran* holde vnder Pope *Alexander* the third, decreeth iudgement of Depriuation against that Rector and Minister of the Church, that shall passe ouer any of his Tythes to a Lay person: *Qui decimas Laico in seculo manenti concesserit, est deponendus:* Hee that graunteth Tythes to a secular Lay man, is to be deposed. And there be many Canons besides, prouiding against the appropriating of Tythes to the secular sort, as this: *Tythes can in no case be graunted to Lay men for their inheritaunce.* As thus: *The vse of Tythes must in no wise redound to Secular men.*

But how commeth it then to passe, may some worthily say, that so contrariant to their owne Canons, they haue made so many impropriate Benefices, and broake through the Clasies and Ranckes of their owne Orders? They answere it as they best may, & make vp this breach with this vntempered Morter, and thus lay on the white

white Plaister of their distinctions, vpon the Mudwall of this turpitude, and foule abomination. First they will say, that by the Canons it was not lawfull for the ciuill Magistrate, to make a Benefice Appropriate; but the Bishop might. But there is answere yet to come in to an other Canō, that taketh quite away this distinction from them, which decreeth thus: *They of the Lay sort, runne into the danger of their soule, that receiue Tythes either of Bishops or Kinges.* Where there can be no receiuing, there can be no giuing; giuing and receiuing being relatiues, which may not be dinorced. Cauſ. 16. qu. 7. c. 1. periculum animæ.

2. Secondly, they come limping in with this allegation: Howbeit it is not in the power of euery Bishoppe, to alter the nature of Church liuinges by alienation; yet the Pope the supreme Bishop hath authoritie so to doe.

But heere a Canon that includeth the Pope, checketh also this Distinction, which they must satisfie, before they can salue the sore that they haue made: The Canō goeth thus: *If any Bishoppes hereafter, doe graunt the Tythes to Laymen, let him be numbred amongst the greatest Heretiques.* Thus the Pope must needes denie his Bishops name, to auoyde the blow, that the hand of this Canon reacheth him. Cauſ. 16. qu. 7. c. 3. Greg 7. Si quis a modo episcopus.

3. They haue yet a third kind of euasion,

fion, which is this; that they doe not forſooth demiſe any Tythes to the Laitie, but onely to Cathedrals, and houſes Religious, which are of the Spiritualtie. But this Buſh, behind which they run, will not ſerue to hide them. 1. For firſt, the great Caution and Prouiſion made by Lawes, and that ſo many of that kind, againſt Lay men to hold Tythes, doth not obſcurely ſhew, that it was a common tricke in Poperie, to alienate the profites of the Church to ſuch perſons. 2. Alſo, their owne Canons are againſt it, that Tythes or Benefices ſhould be conſolidated or vnited to Churches, or whatſoeuer Houſes of Religion.

Decret. Greg. lib. 3. tit. 5. c. 30

It was decreed by *Innocentius* the third, that no Penſions ſhould be graunted out of Benefices, which is a leſſe matter then to alienate all the Tythes, and reſerue onely a Pention.

Ibid. c. 33.

Moreouer, in the ſame place mention is made of a generall Councell, that would not ſuffer Chappels or Churches to be annexed to Prebendes. There was alſo this *Prouiſo* made among them; *Vt prælati beneficia non applicent menſis*, That Prelates ſhould not turne Benefices, to the enlarging of their Tables. Thus if they could haue kept themſelues within the Pales and Walles of their owne Lawes, this vnluckie Nightbird, (I meane Impropriations) had neuer been

Clement. lib. 3. tit. 5. c. 1.

been hatched; which is now become a flying Serpent, as flying vnto all. And least Couetousnesse of it selfe alone should loose too much time, and should not cate vp the Church so quickly, as their greedie heartes desire, they haue made verie Religion it selfe, the Vaile of their villanie, and the soarest solliciter of their Sacriledge, hotly vrging it, that they do God best seruice, when they pull downe his Cathedrals, & so poll them of their Lands. *Lege Agraria* as they be left as bare as in the day they were first borne: pleading very properly that fulnesse of Bread hath made the chilren of the house wanton; and therefore that without more adoe they may lawfully take it from them, and set it before Dogs; that Reuenews haue ranckled Religion, that Tythes in Gods sight, are of no better reckoning, then the sacrificed blood of Goates; What a preposterous reformation is this, to destroy the whole body for the infirmitie of some part?

Bee it that some finde blame in Athanasius, (sayth *Athanasius* of himselfe) *yet what hath other Bishops done? or what Arsenius hath been blame of them?*

Christ directeth vs another course, if we could hit of it, in the institutes he deliuered of Marriage (as S. *Ierome* well obserueth.) who perceiuing the cause now at the last cast at the *Omega*, and extreamest condi-

on, reduced it to *Alpha*, to the primitiue, and the beſt ordination. But theſe, and ſuch like ſuggeſtions, haue taken ſuch deepe impreſſion, and haue been put in vſe with ſuch eager contention, as to prouide by Law, how to recouer to the Church her owne, may be thought miraculous.

A Learned man of ours, nameth theſe Impropriations, *The Kinges euill*; no Phiſition but the King, ſeruing to heale it; no Triacle in *Gilead*, or Balme in *Eden*, ſeruing for this ſoare: but his Royall Commaund for the reſtitution of theſe goods.

Vnus homo nobis cunctando reſtituat rem.

4. *Eſt hæc non tantum ſcripta ſed nata lex*, This is a Law not onely ſet downe in written Tables with Incke, but alſo in the Tables of our heartes, by the penne of Nature, *Quam non tantum didicimus, ſed ex ipſa natura hauſimus*: Not only taught vs, but brought with vs. A Queſtion without queſtion; a Trueth as cleare as euer was the Sunne; an Axiome infallible, and not lyable to controlment, that men are eternally obliged to God, to honour him with their goods, in token of our thankefull acknowledgment, that we hold all we haue of him: Wee honour him with our Goods, not onely in the lawfull expence, and inoffenſiue vſe of them; but alſo by alienating from our ſelues ſome reaſonable part or portion thereof,

and

and by offering vp the ſame to him as a ſigne that we gladly confeſſe his ſole and ſoueraigne dominion ouer all.

This is a peece of ſeruice that is generall vnto all, and a part of that very worſhip of God, which as the Law of God, and Nature it ſelfe, requireth; ſo we are the rather to thinke al men no leſſe ſtrictly bound therevnto, then to any other Naturall duetie: in aſmuch as the heartes of men are ſo ſoldred to theſe earthly thinges, and they are wedded vnto them as vnto their Wife; ſo as they are no more twaine, but one fleſh: ſo much haue them in admiration for the ſway they beare in the World, aſcribe them ſo generally either to Nature, or to Chance, or Fortune, ſo litle thinke of the Grace and Prouidence from whence they come; that vnleſſe by a kind of continuall Tribute, we did acknowledge Gods dominion, it may be doubted that in ſhort time, men would learne to forget whoſe Tenantes they are, and imagine that the World is their owne abſolute free, & independant Inheritance. I would know what Nation in the World did euer honour God, and not thinke it a poynt of their duetie, to doe him honour with their very Goods? In declaration of this honour haue ſo many Landes and Hereditaments been added to the Church, and laide downe at the feete of our Ghoſt-

lie superiours, by godly Kinges and Emperours, and zealous Professors: which in these late dismall dayes, by the handes of hackesters & haters of Religion, haue been taken away. *Hæc habui, quæ dedi*, was the Embleme of precedent times: But now the case is altered with the times, which sing another note, the other being quite worne out of date; and we being like the *Ephramites* that cannot pronounce *Shiboleth*, wee cannot so pronounce, but in steed thereof say, *Hæc habui quæ ei j, quæq; exaturata libido hausit*. In those times the Church deuoured the Politie; but now, *Filia deuorauit Matrẽ*, the Daughter hath deuoured the Mother. Yea, if the Lord haue not mercie vpon *Syon*, for now the time is come, I feare the dayes of the liuelihood and life of the Church of God are numbred, so as we need not runne to Oracle with *Moses*, to be certified how long we are to liue, and to hold our owne.

Cicero pro Roscio Amarino.

The Orator telleth the graue Iudges and Senators in the Guild Hall at *Rome* of a fellow called *Fimbria*, intollerably both audacious & dangerous, who stabbing *Quintus Scæuola* at the Funerals of *Caius Marius*, boasted of the fauour that he shewed vnto him, *Quod non totum telum corpore suo receperit*, that he had not thrust his Dagger vp to the Hiltes in his bodie. This fellow hath scattered his broode among vs, there being too many

many that haue beene ſpawned of him; who hauing ſeized vpon a great part of the Churches Patrimonie alreadie, thinke it no ſmall kindneſſe they haue ſhewed vs, that they haue not ſhred vs of all togither.

But whatſoeuer hath hitherto been ſpoken of vs, againſt impropriations, and the alienation of the Goods of the Church, is not ſo generally to be conceiued, as though no Commerce, ſtipulation, or bargaine might be made of the Endowments of the Church, as though nothing were in force to alienate the prōpertie that God hath in them: Certaine caſes I graunt there are, wherein it is not ſo darke, what God himſelfe doth warrant, but that we may ſafely preſume him, as willing to forgoe for our benefite, as alwaies to vſe, and conuert to our benefit, whatſoeuer our Religion hath honored him withall. But ſurely, vnder the name of that which may be, many thinges that ſhould not be, are often done: By meanes whereof, the Church moſt commonly for Gold, hath Flannell; and for a Gooſe, the Feather.

Whatſoeuer the propertie of Church or God may be altered.

Make what Commerce and Couenant with the Church you will, to the good thereof, and we hold it good. The Diuinitie we maintaine herein, is this; *Whatſoeuer is vnprofitable to the Church, muſt not be ſold.* We muſt not haue ſuch bargaines as *Glaucus* made,

made, who changed his Golden Armor for Braſen Furniture. For ſuch kind of Couenantes to our ſo apparent detriment, wee haue no ſuch Cuſtome, nor the Church of God.

Againſt corrupt Patrons.

2. Vnder this ſinne of Sacriledge, wee doubt not to ſhut all corrupt Patrons, Barterers, and Purloyners of Holy thinges; the Schoole whereof is great, and the miſchiefe that they doe, is horrible. They are of the generation of *Giezj*, that muſt needes licke a Bribe, out of that which ought freely to haue been beſtowed. The queſtion that *Iudas* made to the High prieſtes, when he went about treacherouſly to betray his Maiſter, muſt firſt be anſwered to the Patron by the Miniſter, as the binder of the bargaine: For they take the text from *Iudas* his mouth; *What will yee giue mee, and I will deliuer the Preſentation vnto you?* anſwere this accordingly, and the caſe is cocke-ſure on your ſide.

2. King 5.

Act. 5.

They haue learned with *Ananias* & his wife *Saphyra*, to beare two faces in one hood; to dodge with God almightie, and to diſſemble betweene the Portch & the Altar; to keepe a part behind of the Gleabe, or of the Tythe of the Church. They muſt needes with *Achan*, hide among their owne Stuffe, a Wedge of Gold or *Babiloniſh* Garment; haue a part to themſelues of that which

Ioſh. 6.

is consecrated and put a part to God.

Where almost is a Patron to be found, who loueth not with *Balaam*, this wages of Vnrighteousnesse, and whose heart hath not gone aside after Couetousnesse? Now by such Patrons (Latrons I should say) come in the crowde and rabble of base and abiect Ministers, *Sir Iohn Lacke-latine*, and *Lacke-honestie*, with the flockes of his companions, into the Church; such as were admitted vnto that high and holy Office by *Ieroboam* the sonne of *Nabat*, that were the Skyrtes, or (as the Prophet tearmeth them) *the Tayle of the people, of Ieroboams* his *liuorie*, and not of the Sanctuarie. The libertie of whose times were such, *as whosoeuer would, might consecrate himselfe*. Such as in the guiltinesse of their consciences, are compelled to confesse with him of whom *Zachary* speaketh: *I am not a Prophet, but an Husbandman*. Such as albeit they beare the *Name* of Apostles, yet are found lyars, an *Abram* in stead of *Aron*, a *Symon Magus* for a *Symon Peter*, a *Saul* for a *Paul*, a *Caiphas* for a *Cephas*, a *Iudas Iscariot* for *Iude* an Apostle. Whereby what other consequent can be looked for, then that the Lamps of the Temple should waxe dimme where the Oyle fayleth; and the Word of God should be precious, where the profits of the Pastors are so pared?

1. King. 12. 32. 1. King. 13. 33. Hay. 9. 15. 1. King. 13. Zach. 13. Reuel. 2.

Finally,

Cantic. 2.15. Finally, how could so many Foxes breake into the Vineyard, if the Vines were furnished with sufficient Keepers? It is thought the Bishops should remedie this: I would it were in their power. But how should they admitte of others then are presented vnto them? Were our holsome Lawes in this case feruently enacted, as faythfully executed; Patrons purposes might happily be preuented, and the Church of the burden vnder which it groanes be eased; whereas now it is more grieuously surcharged; and that speach of *Hieroms* is obiected: *Fulgent laquearia auro, nitent marmore templa: Ministrorum verò Christi nulla est electio*; The Rooses of the House glister with Gold, the Temples shine with Marble: but no heed is taken of the choyse of good Ministers appertaining vnto Christ. *Sic Tros, Rutilusq; ruunt nullo discrimine:* Euery one alike, without further scrutinie, slippe into the Ministerie. But nothing is ryfer at *Rome*, then this sinne; and nothing then Symonie, that seemeth lesse sinfull. That this is of ordinarie practise with the Pope, wee haue witnesses enough of it. Hereof sayth S. *Bernard*, *Sacri gradus dati sunt in occasionem turpis lucri, et quæstum æstimant pietatem*; Holy Orders are now become the occasion of filthy Lucre, and

Symony a thing ordinary at Rome.

Bernard in conuers. Pauli serm. 3.

Gaine

Gaine is valued with Godlinesse. *Ludouicus Viues*, one of their owne side, thus speaketh in the same cause. *Roma cum omnia propè vendantur, et emantur, nihil tamē agas sine lege et formula; atq; etiam sanctissimi iuris;* Whereas almost all thinges are bought and sold at *Rome*; yet you may doe nothing without Law. One of their owne Popish Glosses goeth thus: *Roma est caput Auaritiæ, ideò omnia ibi venduntur;* *Rome* is the head of Couetousnesse, wherfore all things are sold there.

In sexto de elect. et elect. Potestate. Fundamenta in Glossa.

Iohannes Andreas a great Canonist, commeth in with this Verse, in illusion and allusion to the name of *Rome*.

Roma manus rodit, quos rodere non valet, odit.

Another of them, one *Durandus*, discouereth their doinges. *Simonia sic regnat in Ecclesia Romana, quasi reuèra non esset peccatum:* Simonie hath set vp such a Monarchie in the Church of *Rome*, as if in very deed it were no sinne at all. Of Pope *Alexander*, that was such a singular Symonist, it is written thus.

Durandus de modo celebrandi Cōcil. j

Muscul. in Ioh. cap. 6.

Vendit Alexander, Claues, Altaria, Christum,
Vendere iure potest, emera tille prius.

Pope *Alexander* Altars, And Keyes,
and Christ, doth sell for Gold.
He had them bought before,
wherefore by him they may be sold.

In

1. Quæst. 1. ea. qui.

In their owne Decrees it is thus written: *Tollerabilior est Macedonij hæresis, qui asserit spiritum sanctum esse seruum patris et filij: nam isti faciunt spiritum sanctum seruum suum: sic enim ait Terasius Patriarcha Constantinopolitanus ad Adrianum Episcopum Romanum*; The Heresie of *Macedonius* is more tolerable, who holdeth that the holy Ghost is the Seruant of the Father and of the Sonne: For these men make the holy Ghost their Seruant: For so sayth, *Terasius* Patriarch of *Constantinople* vnto *Adrian* Bishoppe of *Rome*.

Summa Angelica in dictione Pax.

Thus haue wee receiued testimonies enough touching the vsuall Symonies of Popes: Now how they presume the same to be no sinne, let vs heare what is sayd?

Their Canonistes are wont to say of the Pope, that hee, in as much as he is Lord of all Benefices, albeit he sell for Monie Bishoprickes, Monasteries, Personages; yet in that hee tearmeth all them his owne, hee cannot commit Symonie, though he would neuer so faine. In the Booke before cited, we read thus. *In Curia Romana titulus de Symonia non habet locum*, The tytle of Symonie hath no place in the Court of *Rome*.

Summa Angelica in Simonia.

In the same summe this distinction is brought in, *Verum est in ijs quæ sunt simoniaca*

niaca de iure positiuo solum, sed non in ijs quæ sunt simoniaca de iure diuino; It is true in those thinges that are Symoniacall by positiue Law: but not in those thinges that are Symoniacall by Diuine Law. To make these Wordes plaine, the Glosse sayth thus: *Simoniaca de sua natura sunt, quæ nouo aut veteri Testamento prohibita sunt, vt emere vel vendere sacramenta. Simoniaca de iure positiuo sunt, quæ solum sunt spiritualia ex constitutione Ecclesiæ, vt sunt Tituli beneficiorum Ecclesiasticorum.* ω. Symoniacall things of their owne nature are such, which are in the new and old Testament inhibited, as to buy or sell Sacramentes. But Symoniacall thinges in Positiue Law, are such as are onely Spirituall, by the ordinance of the Church, as Tytles of Ecclesiasticall Benefices ω. Thus by this crancke that is come into their Crownes, the Pope by making a sale of Sacramentes, which cannot bring him in much Monie, shall become a Symonist. But if he shall barter away Byshoprickes, Deaneries, Abbatships, Archdeaconries, Prebendships, Rectories of Churches, yet by the helpe of this one Distinction, he shall auoyde this name. What is thought of this distinction, yee may read, where it is thus written: *O Petre quantam animarum multitudinem caeruàlim transmisit*

Extra de Officio Iudicis Delegati ex parte N. in Glosla.

Aureum speculum.

misit et transmittit ad Infernũ, hæc superstitialis et damnanda distinctio? Multũ est occasio, et viam aperit ad ruinam damnationis æternæ: O *Peter*, what a multitude of soules hath and doth this superstitious and damnable Distinction send vnto Hell? It is to many, the occasion, & it openeth the way to the vtter downefall into eternall Damnation.

ff. de officio prætoris L. Barbannus. Colum. 2.

But let vs heare how their owne Lawyers and Proctors are protectors of the Popes corruptions of his impure nundinations of Church endowmentes. *Balaus* doubteth not to say, *Simonia non cadit in Papam recipientem*; It is no Symonie in the Pope to receiue.

ff. Eod. Titulo ead L. Bartol.

Bartolus an other Bird of the same feather, singeth the same note in effect, where he saith: *Papa non dicitur facere simoniam conferendo Beneficiũ et dignitates, accepta pecunia*; The Pope is not sayd to haue committed any Simonie, in bestowing benefites & dignities of Churches for Monie.

Theodoricus de schismate inter Viban. et Clement. lib. 1. cap. 32.

Theodoricus commeth in with the like spoke, and holdeth vp the Target of Law for his defence. *Papa non potest committere simoniã, sic tenent Iuristæ: quia simonia excusatur authoritate eius*; The Pope cannot commit Simonie, (It is an Axiome of the Law,) Because Simonie is borne out

and

and excuſed by the Popes authoritie.

Felinus, a fellow like to the reſt, is thus broad with vs : *Iſta Gloſſa videtur dicere, quod Papa non committit ſimoniam in recipiendo pecuniam pro collatione beneficiorũ, ex quo non ligatur propriis conſtitutionibus. Tamen moderni tenent indiſtinctè, quod Papa non inuoluatur crimine ſimoniæ: et ita ego tenco: et ſic eſt ſeruanda communis opinio: Ergo Papa poteſt dictam prohibitionem ſimoniæ firmatam in vniuerſali Eccleſia limitare, reſpectu Apoſtolicæ ſedis:* This Gloſſe ſeemeth to ſay, that the Pope doth not commit Symonie in taking Monie for Preſentmentes vnto Benefices : Whereby hee is not bound to his owne Conſtitutions : Yet the Writers of this time hold indiſtinctly, that the Pope is not wrapped in the ſinne of Symonie : and I am of that minde, and ſo is the common opinion to be held. Therefore the Pope may qualifie the ſayd Prohibition of Symonie, eſtabliſhed through the vniuerſall Church, in reſpect of his Apoſtolicall ſeate. *Et ſi diceres requiritur in talibus apparens cauſa, dico hic eſſe cauſam apparentem. Nam ceſſante tali redditu qui maximus eſt, attenta hodierna tyrannide, ſedes Apoſtolica contemneretur :* And if thou ſhouldeſt ſay, there

Felinus de officio Iudicis delegati ex parte. N.

miſit et tranſmittit ad Infernũ, hæc ſuperſtitialis et damnanda diſtinctio? Multũ eſt occaſio, et viam aperit ad ruinam damnationis æternæ: O *Peter*, what a multitude of ſoules hath and doth this ſuperſtitious and damnable Diſtinction ſend vnto Hell? It is to many, the occaſion, & it openeth the way to the vtter downefall into eternall Damnation.

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Bartolus an other Bird of the ſame feather, ſingeth the ſame note in effect, where he ſaith: *Papa non dicitur facere ſimoniam conferendo Beneficiũ et dignitates, accepta pecunia*; The Pope is not ſayd to haue committed any Simonie, in beſtowing benefites & dignities of Churches for Monie.

Theodoricus de ſchiſmate inter Vrban. et Clement. lib. 1. cap. 3a.

Theodoricus commeth in with the like ſpoke, and holdeth vp the Target of Law for his defence. *Papa non poteſt committere ſimoniã, ſic tenent Iuriſtæ: quia ſimonia excuſatur authoritate eius*; The Pope cannot commit Simonie, (It is an Axiome of the Law,) Becauſe Simonie is borne out

and

and excuſed by the Popes authoritie.

Felinus, a fellow like to the reſt, is thus broad with vs: *Iſta Gloſſa videtur dicere, quod Papa non committit ſimoniam in recipiendo pecuniam pro collatione beneficiorũ, ex quo non ligatur propriis conſtitutionibus. Tamen moderni tenent indiſtinctè, quod Papa non inuoluatur crimine ſimoniæ: et ita ego tenco: et ſic eſt ſeruanda communis opinio: Ergo Papa poteſt dictam prohibitionem ſimoniæ firmatam in vniuerſali Eccleſia limitare, reſpectu Apoſtolicæ ſedis:* This Gloſſe ſeemeth to ſay, that the Pope doth not commit Symonie in taking Monie for Preſentmentes vnto Benefices: Whereby hee is not bound to his owne Conſtitutions: Yet the Writers of this time hold indiſtinctly, that the Pope is not wrapped in the ſinne of Symonie: and I am of that minde, and ſo is the common opinion to be held. Therefore the Pope may qualifie the ſayd Prohibition of Symonie, eſtabliſhed through the vniuerſall Church, in reſpect of his Apoſtolicall ſeate. *Et ſi diceres requiritur in talibus apparens cauſa, dico hic eſſe cauſam apparentem. Nam ceſſante tali redditu qui maximus eſt, attenta hodierna tyrannide, ſedes Apoſtolica contemneretur:* And if thou ſhouldeſt ſay, there

Felinus de officio Iudicis delegati ex parte. N.

there is an apparant cauſe in ſuch required; I anſwere, that here is an apparent cauſe: For ſuch a Reuenew ceaſsing, which is the greateſt, conſidering the preſent tyrannie of the tymes, the ſeate Apoſtolicall would be little ſet by.

Extra de ſimonia. ca. 1. Numero. 5. Fol. 18. Abb.

Panormitane another Paraſite of the Popes, publiſheth as much, but hee borroweth that Diuinitie of a Cardinall, as hee himſelfe confeſſeth: *Etſi Papa accipiat pecuniam pro collatione alicuius Prælatura aut beneficij, tamẽ Dominus Cardinalis ait, non committitur ſimonia:* Albeit the Pope receiueth Monie for collating a Biſhopricke or a Benefice, yet my Lord Cardinall his grace ſayth, that there is no Symonie committed.

Archidiaconus in Tractat. de hæreſi. ver. et quia tanta eſt.

An Archdeacon of *Florence* flouriſheth thus: *Papa recipiendo pecuniam, non preſumitur animo vendendi recipere, ſed vt illa pecunia ad vſum ſuum conuertatur, cum Papa ſit dominus rerum temporalium, per illud dictum Petri; Dabo tibi omnia regna mundi.* The Pope in receauing Monie, is not preſuppoſed to haue receiued it with an intention of ſelling, but that that Monie ſhould be imployed to his vſe: In asmuch as the Pope is Lord of all Temporals, by that ſaying of *Peter*; I will giue vnto thee all the Kingdomes of the world. But

Scripture well applyed.

by

by his leaue, theſe be not the words of *Peter*, but of the Diuell.

Further *Felinus* ſaith, in the voice he vſed before: *Quod datur Papæ datur ſacrario Petri, nec eſt proprium Papæ: ſed prodeſt danti tanquam facienti opus pijſſimum*. That which is giuen to the Pope, is giuen to the Church of S. *Peter*; neither is it proper to the Pope; but it benefiteth the giuer, as the doer of a moſt godly worke. Felinus de officio Iudicis Delegati ex Parte N.

But it ſhould ſeeme that *Hoſtienſis* careth not what he ſayth, when he ſpeaketh thus: *Papa poteſt vendere titulum Eccleſiaſticum, vt Epiſcopatum, Abbatiam*. The Pope may ſell an Eccleſiaſtical title, as a Biſhoppricke or an Abbatſhip. Extra de ſimonia. cap. 1. Hoſtienſis.

Finally, we produce *Panormitane* once more,. *Cardinalis pro Palafreno a nobili viro accepto, non præſumitur committere ſimoniam*: A Cardinall that ſhall take a Palfrey of a Noble man, is not to be adiudged to commit Simonie. But what Chriſt hath thought of ſuch indirect & diſtaſter dealings, his ſeueritie towardes ſuch as he found that were copeſmates and petichapmen, whom he chaſed out of the Temple with a witneſſe, ouerturning the Tables and Treſſels of the Monie-changers, ſufficiently ſheweth vs. But theſe Monie-mongers, were ſuch men as we haue hitherto brought into the Theater of your ſight, who haue played their Extra. de ſimonia. etſi quæſtio nec. Hieronimus.

partes

partes in kinde, as you haue heard. And ſo *Hierome* expoũding thoſe words affirmeth: *Per nummularios, ſignificantur Beneficiij Eccleſiaſtici venditores, qui Domum Dei faciunt ſpeluncam latronum*. By theſe Mony changers are vnderſtood, ſuch as are buyers of a Church Benefice, who make the Houſe of God a den of Theeues: But this the Pope can doe in the higheſt degree, & more too, in the iudgement of one of the Cannons, and Singing-men in the Church of *Rome*, who ſaith thus: *Papa etiam rem Eccleſiaſticam et Spiritum Sanctum quaſtui habet, quod Symon ille Magus deteſtatur*: The Pope alſo maketh a gaine of thinges Eccleſiaſticall, and of the holy Ghoſt; which *Symon Magus* himſelfe doth deteſt. No maruaile therefore that the Body is thus heauie, if the Head be ſo ſicke. This poyſon hath lien too long in the ſtomacke of the Church, ſo as now it is high time, that ſome Tryacle or other Confection ſhould be miniſtred, that might helpe to purge it.

Laurent. valla. de donatione Conſtantini.

Againſt Cuſtomes, Compoſitions, Preſcriptions.

3. It is alſo no meaner ſinne then Sacriledge, in the Pariſhoners and vulgar ſort of People, that ſet vp Miſchiefe as a Law: that is, who vnder pretence and colour of Law, cuſtome, compoſition, ſnebbe and libbe their Miniſters of their proper prouiſion. If it was Sacriledge in *Balthazar*, to abuſe the Veſſels of the Temple to wan-

Dan. 5.

tonneſſe:

tonneſſe: May wee by ſupportation of cuſtome, runne away with any part of the Churches Patrimonie, & wipe our Mouths mannerly with the Harlot, as though we had done nothing therein againſt dutie? It was Sacriledge in *Nabucodonoſor*, (though a Conquerour) to robbe the Church: What leſſer ſinne is it in vs, by a conqueſt wee haue got ouer the Church by cuſtomes, to engroſſe the greateſt part of the Goods of the Church? Was it a Sacriledge in *Ananias*, and *Saphira* vindicated by death, to deteine a part of that which was their owne, which they had aſsigned and ſeparated to Gods vſe, which before that deputation and aſsignement made, was free to them to haue vſed as they pleaſed? and ſhall this inſolent neighbourhood eſcape vnpuniſhed, that haue thus gotten into their handes the ſtate of others, of which they neuer were, nor can be iuſt owners; and ſo neuer any looſers, though they be reſtorers? according to that which the Law ſayth, *Non videntur rem amittere quibus propria non fuit*; Hee can not ſeeme to be a looſer, who was neuer any owner. Will God, thinke you, be pleaſed with that which your Cuſtomes leaue vs, by which we haue nothing but the refuſe things, *Quiddam* rather then *Quantum*, being the reuerſion of your Deuotion? the halt, the blind, the lame, being the Oblation

Act. 5.

L. 83. de reg. iur.

Mal. 1. 8.

that yee account good enough for Gods Altar? Nay rather doth he not tell the (ô man) that he wilbe ſerued with the beſt,

Pro. 3. 9. *With the firſt Fruites*; or, as the *Hebrew* word beareth it, *With the chiefeſt and chayſeſt part of euery thing*? Doth not God reckon himſelfe robbed and ſpoyled, when as any duetie is deteined from the Miniſter? See the Law in this caſe, which bringeth in God

Mal 3. 8. complayning in this manner: *Will a man ſpoyle his God, that you haue ſpoyled mee*? Notwithſtanding yee aske wherein, as though yee were ignorant, what wrong there hath been done mee in Tythes: yee are heauily accurſed, becauſe with a kind of publike conſent, yee haue ioyned your ſelues in one to robbe me, imagining the commonneſſe of the offence, to be euery mans particular iuſtification.

Thus almoſt euery word in that Text, is the ſtroake of a hard Beetle, driuing at our cragged and crooked cuſtomes, whereby the ſtate of the Church is quite ſpoyled. To this end ſerueth this precept of God, that beareth a promiſe about the necke of it.

Mal. 3. 10. *Bring yee all the Tithes into the Storehouſe, that there may be meate in mine houſe, and proaue me now herewith, ſayth the Lord of Hoſtes: If I will not open the windowes of Heauen vnto you, and poure you out a bleſſing*

ing without measure: Bring yee all the Tythes, saith God. But hoe there, say the Customes of men: God hath thus assigned it, and consigned it, but now the cate is altered, *quoth Hoyce*. But *Nehemias* the godly Magistrate would neuer haue fared with such Courses, who could not endure the alienation of so much as one Chamber-roome that belonged to the Priest, to the priuate and proper vse of *Tobias*. Nehem. 13.8.

But the *Latie* among vs like it well enough, that they haue taken to themselues the great Houses of God in possession, & haue driuen his Priestes out of their dwellinges. Their shoulders are broad enough to beare the imputation, the Apostle grieeth them: *Thou abhorrest Idols, and committest Sacriledge*; *O tempora, ô mores*, may we well say: In what age, among what people doe we liue, and what an inuersion of times is come vpon vs? Heretofore to the setting vp of dead Idols, no cost was spared Now, any thing is thought too much (though it cannot be better bestowed) that is spent vpon the Ministers of the Church, his true and liuely Images. Formerly, to the rearing vp of madde Monasteries, Coyne without cry came into their Coffers: now, to the able Ministers of the new Testament Gods Spirituall Building, and the liuely Rom. 2. 22.

that yee account good enough for Gods Altar? Nay rather doth he not tell the (ô man) that he wilbe serued with the best,

Pro. 3. 9. *With the first Fruites*; or, as the *Hebrew* word beareth it, *With the chiefest and chayfest part of euery thing*? Doth not God reckon himselfe robbed and spoyled, when as any duetie is deteined from the Minister? See the Law in this case, which bringeth in God

Mal 3. 8. complayning in this manner: *Will a man spoyle his God, that you haue spoyled mee*? Notwithstanding yee aske wherein, as though yee were ignorant, what wrong there hath been done mee in Tythes: yee are heauily accursed, because with a kind of publike consent, yee haue ioyned your selues in one to robbe me, imagining the commonnesse of the offence, to be euery mans particular iustification.

Thus almost euery word in that Text, is the stroake of a hard Beetle, driuing at our cragged and crooked customes, whereby the state of the Church is quite spoyled. To this end serueth this precept of God, that beareth a promise about the necke of it.

Mal. 3. 10. *Bring yee all the Tithes into the Storehouse, that there may be meate in mine house, and proue me now herewith, sayth the Lord of Hostes: If I will not open the windowes of Heauen vnto you, and poure you out a blessing*

ing without measure: Bring yee all the Tythes, saith God. But hoe there, say the Customes of men: God hath thus assigned it, and consigned it, but now the case is altered, *quoth Ployde*. But *Nehemias* the godly Magistrate would neuer haue fared with such Courses, who could not endure the alienation of so much as one Chamber-roome that belonged to the Priest, to the priuate and proper vse of *Tobias*. Nehe. 13. 8.

But the *Laitie* among vs like it well enough, that they haue taken to thēselues the great Houses of God in possession, & haue driuen his Priestes out of their dwellinges. Their shoulders are broad enough to beare the imputation, the Apostle giueth them: *Thou abhorrest Idols, and committest Sacriledge; O tempora, ô mores*, may we well say: In what age, among what people doe we liue, and what an inuersion of times is come vpon vs? Heretofore to the setting vp of dead Idols, no cost was spared Now, any thing is thought too much (though it cannot be better bestowed) that is spent vpon the Ministers of the Church, his true and liuely Images. Formerly, to the rearing vp of madde Monasteries, Coyne without cry, came into their Coffers: now, to the able Ministers of the new Testament Gods Spirituall Building, and the liuely Rom. 2. 22.

Stones thereof, litle more then nothing is exhibited. But I meane not to diue deeper into this cauſe, or to tender ſuch Collections out of our Cuſtomes, as ſome would ſeeme to make, as that they hold a contradiction with principles of common right, that there is a nullitie and fruſtration of ſuch Cuſtomes, as ſeeme to them thus oppoſite to thoſe principles.

Abſt. Act. p. 317.

I know not how theſe Cuſtomes firſt came in, nor how they can be made to hold concurrence with the Doctrine hitherto deliuered. Let the common Lawyers of our time that loue them ſo well, becauſe they liue ſo well by them, take vp the defence of them, & extende them like a skinne of Parchment vpon the Tenters of their talkatiue Tongues, I could neuer heare yet at any hand of any good they haue prophecied to the Church: But, *Lingua quo vadis*? Tongue, whether trudgeſt thou? Speake not euill of thoſe thinges whereof thou art ignoraunt; take not the meaſure of Concluſions by *Dimi-premiſſes*, and halfe Principles; lay them not in the Ballance ſtript frō thoſe neceſſarie materiall circumſtances, which ſhould giue them waight, and by ſhew of falling vneuen with the Scale of moſt vniuerſall and abſtracted Rules, pronounce not that to light, which peraduenture is not ſo, if thou hadeſt skill

to

to waigh it: many that are good Preachers, being but ſimple Lawyers and Gouernours.

Now ſuch as are not mooued with this Doctrine, hitherto layed Downe before them, with compunction of Conſcience, happily will be ſhaken by the Shoulders, and ſet vpon their Feete, while they behold the terrour of Gods vengeance. For God hath two ſtringes to his Bow; *Mercie*, and *Iudgement*: Such as will not be ledde by his Mercie, ſhall be drawne by his Iudgement. *Abſolon*, when he could not by faire meanes make *Ioab* of his ſide, by fiering his Barlie fieldes he fetched him well enough. If wee will not be caught and brought by his Fauour, we ſhall be ſought and wrought by the fire of his Furie. When a ſtill Voyce could doe no good with *Ionas*, a quicke and poſting Purſiuant diſpatched in a Whirlewinde and Tempeſt againſt him, brought him to obedience.

The vengeance of God againſt Sacriledge.

2. Sam. 14.

Ion. 1.

Many ſweete Promiſes are made by God, to ſuch as pay their Dueties to the Church: If theſe take no place, hee will come, *Cum impetu magno*, to viſite their Iniquities with the Rodde, and their Sacriledge with Scourges; Fire and Brimſtone, Storme and Tempeſt, this ſhalbe their portion to drinke.

As the Lordes mouth hath much ſpoken

against this sinne; so the hand of the Lord hath much stroken it. Few haue conceiued Sacriledge in their Heartes, but haue also borne Gods Iudgementes on their Backes.

Ios. 7. The Sacriledge of *Achan* was the Broome that swept away the whole House of *Achan*; the Axe that cut off both Branch and Roote, and all in one day.

Giezi prowled but for a Bribe of *Naaman*, but he payde dearely for it; this Sacriledge being the Porter that brought the scabbe of Leprosie vpon him, and by entaylement, to his seed for euer.

2. King. 5.

Dan. 5. *Belshazzar* prophaned the Goblets of the Temple, which *Nebuchadnezzar* his Father had taken from the *Ierusalem*, and was in his merrimentes amonge his Minions with them: but his mirth was soone commuted with Melancholy, and his Organs turned into the voyce of them that wept; the hand-writing which he espied ouer against the Candlestick vpon the Plaister of the Wall of his Pallace, put him out of countenance, perplexed his thoughtes, made him Luxate & Palsie-shaking ioyntes, and with vehement collision knocked his Knees together.

2. King. 14. After the death of King *Salomon*, *Sisak* King of *Egypt* spoyled the Temple which was at *Ierusalem*, or *Sesostris*, as *Iosephus* would haue it, or *Sesonchis* as others doe conceiue; which

which of them soeuer it was, he that fared best, bought it deare enough: The *Thracians* inuading and subduing to themselues the Dominions of the one; the other dying, left his heire behind him in this case most miserable, that for a long season he was smitten with blindnesse.

Joas King of *Israell*, drew a great bootie out of the same Temple: what came of it? By Poyson he finished his accursed life. 2 King. 14.

Sanacharib the great Monarch of the *Assirians*, robbed the Lordes Exchequer at *Jerusalem* vnder *Ezechias*; the Lordes Iudgement as a speedie messenger was dispatched against him for it.

And that ye might know the better how much God is displeased with iniurie offered to his Church, marke his maner of behauiour he vsed towardes the Marchantes in the Temple, tumbling downe their Monie-tables, and chasing them with Whip-cord out of the Temple, telling them of this Text, that they had so vildly transgressed; *My house is an house of prayer, but ye haue made it a Denne of Theeues.* Thus our Lord Christ of his owne nature, an instrument of Mercie, wadeth vp to the Ancles in the Office of Iustice, to censure this sordide vse in his Sanctuarie. Christ assuming our humanitie vnto him, *Non venit cum Flagello*, Came not with a Rodde, but with Loue: came not Ioh. 2.

to

to punish, but to pardon: not to execute vs in his Iustice, but to prosecute vs in his Mercie: not to keepe vs still at difference with God, but to be the dayseman betweene vs and God: Yet hee that was this factiue instrument of peace and pittie, layeth them both aside, and for a time forgetteth them: and in the case of this abuse offered to his Sanctuarie, taketh hold of Iustice and Seueritie. Hee that would be content to pardon Theeues, Adulterers, and other nefarious fellowes, would not be pleased with violaters and despisers of Holy thinges.

Sozom. lib. 5. cap. 5. et 8.

Put to these examples, the example of *Iulian* vncle to *Iulian* the Emperour, who robbed many Churches as well of *Antioche*, as of the East, both of Monie and Plate, and scourged to the death one *Theodorite* Warden of the Church, for that hee would not betray the state of the Church vnto him. They which haue once stained their hands with these odious spoyles, doe thereby fasten vnto all their actions an eternall preiudice, in respect whereof for that it passeth through the world as an vndoubted Rule and Principle; that Sacrilege is open defiaunce to God, whatsoeuer they afterward vndertake, if they prosper in it men reckon it but *Dyonisius* his Nauigation; and if any thing befall them otherwise, it is

not

not as commonly ſo in them aſcribed to the great vncertaintie of caſuall euentes, wherein the Prouidence of God doth controll the purpoſes of men oftentimes, much more for their good, then if all thinges did anſwere fully their heartes deſire; but the cenſure of the World is euer direct againſt them both bitter and peremptorie: For this is the verdict that is out againſt them: *Nouimus multa regna et reges eorum propterea cecidiſſe, quia eccleſias ſpoliauerunt, reſq. earum vaſtauerunt, alienauerunt, vel diripuerunt, Epiſcopiſq; et ſacerdotibus, atq; quod maius eſt eccleſiis eorum abſtulerunt, et pugnantibus dederunt. Quapropter nec ſortes in bello, nec in fide ſtabiles fuerunt, nec victores extiterunt, ſed terga multi vulnerati et plures interfecti verterunt, regnaq; et regiones, et quod peius eſt, regna caleſtia perdiderunt, atque propriis hereditatibus caruerunt et hactenus carent:* Wee haue ſeene how many Kingdomes with their Princes, haue periſhed, for ſpoile offered to the Church, in waſting, alienating, and robbing the Biſhops and Prieſts of them; and which is more, in taking them from the Church, and beſtowing them on Souldiers. For which cauſe, neither had they heart in Warre, nor were ſtable in the Faith,

Verba Carol. mag in Capitul. Carul. lib. 7. cap. 104.

Faith, neither euer could be Conquerours, but shamefully turning their backes, were many of th m wounded, more put to the Sworde, vtterly lost their Kingdomes, and which is worse, the Kingdome of Heauen. This was the obseruation of the Emperour, *Charles* the great, the inuitable infelicitie, that indiuiduallie accompanieth this Sacrilegious robberie.

It is the let that faleth vpon euill gotten Goods, to be *Losse, and no Lucre* (sayth *Theod. Metesius*:) Wherefore the Prophet compareth them to the Fire, which deuoureth also the wealth that is well come by, with the owners thereof. *Chilon* the *Lacedemonian* giueth this reason, why a certaine losse should be preferred before filthy lucre; because that maketh a man to greiue but once, but this causeth a continuall vexation: And for that, a present losse may be recouered by future labour, but the staine and turpitude of an euill name, gotten by euill gotten goods, can neuer by all the South-waters be washed out.

Mich. 6.

It is the obseruation and collection *Laertius* maketh: *The Goods that are euill gotten, are subiect to much hazzard of Fire, Tempests, Robberie: what casualties then may accompany and follow Goods of euill condition?* Let all such as haue prayed vpon the House of prayer, and are fleshed as Dogges, that haue beene

Laert. lib. 1. cap 4.

beene fed at the Shambles, with the fatte thinges of the Church: looke for a reuolution and returne of times, wherein they shall finde that the pleasure they haue taken in them, is but as the momentanie ioyes of Birdes in th'of kirnels of Corne, which are strewed of purpose to ensnare them, and as the fonde delight of Fishes, hasting to the baite, vnder which the Hooke is hidden, that is their destruction.

The doome that was prophecied of *Turnus*, may happe to be fulfilled and accomplished in them.

Turno tempus erit magno, cum optauerit emptum
Intactũ Pallanta, et cum spoliasse diem q̃ oderit. *Virgil Æneid. lib. 10.*

A time will be, when *Turnus* shall wish at the dearest rate,
Pallas had been vntoucht, and this his spoyle, and day shall hate.

In the meane while there wilbe alwayes some skilfull persons, which can teach a way how to grinde treatibly the Church, with iawes that shall scarce moue; and yet deuoure in the end, more then they that come rauening with open mouth, as if they would worry the whole in an instant: Others also, who hauing wastfully eaten out their owne Patrimonie, would be gladde to repaire, if they might, their decayed estates with the ruine they care not of what, nor of whom, so the spoyle were theirs; whereof

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in ſome part if they happen to ſpeed, yet commonly they are men borne vnder that conſtellation, which maketh them I know not how, as vnapt to inrich themſelues, as they are readie to impouerish others; it is their lot to ſuſteine during life, both the miſerie of Beggers, and the infamie of Robbers.

But though no other plague or reuenge ſhould follow Sacrilegious violators of Holy thinges; the naturall ſecret diſgrace and ignonimie, the very turpitude of ſuch actions in the eye of a wiſe vnderſtanding heart, is it ſelfe a heauie puniſhment.

Cicero, off. lib. 3.

This ſpeech of the Orator is properly ſayd of them, *Poenam non dico legum quas ſepe perrumpant, ſed ipſius turpitudinis quæ acerbiſſima eſt non vident*, They ſee not (I will not ſay) the puniſhment of Lawes which they tranſgreſſe, but of this abomination it ſelfe, which is moſt bitter. For how can they expect ſecuritie & indemnitie, in this their eager purſuite of Sacriledge, the very height and extent of Iniquitie?

Seneca de benef. lib. 3. cap. 17.

It is the queſtion that an Heathen Chriſtian mooted, which a true Chriſtian propoundeth to ſuch perſons to aſſoile. *Impunita tu creais eſſe quæ inuiſa ſunt? aut vllum ſupplicium grauius exiſtimas publico odio?* Doeſt thou thinke that ſuch thinges ſhall paſſe vnpuniſhed, which ſo vniuerſally are hated?

ted? Or doe you thinke any punishment exceedeth the common hatred?

The smallest Sacriledge that is, is grieuous, & a burthen intollerable to be borne. It is the peremptorie determination of diuine *Plato* in the cause, *Latrocinium et furtum non minus est, in re parua quam in magna*, Theft and Rapine is no lesse a sinne in a litle matter, then in a great: *Magis et minus non mutant speciem*; It is a ruled case in Philosophie: More or lesse altereth not the title or nature of a thing. *Non spernenda sunt quia parua sunt, sed timenda quia praua sunt*, Thinges are not to be despised because they are small; but they are to be feared because they are sinfull. A litle Leauen sowreth the whole lumpe. It is the preemptorie proposition of a great Apostle. An Haire is a small thing, yet we read how it choaked the life of a great man. The *Hemorroides* are sayd to be very small Serpentes; yet so spightfull, as they that are stroken with them, are in such a case as they are cast into a bloody sweate, which issueth from the Conduits of their Eyes, Mouth, Nosethrils, Eares, Fundament, & from the Channell of the whole body. A narrow Riuer serueth as well to drowne ones life, as the vast Ocean sea. A slender Bullet discharged out of a Gunne, can as soone strike one dead, as a Rapier, or a long Speare.

Greg. lib. 6. epist. 30.

1. Cor. 5.

By

By one rupture and breach in the Wall, the Enemie may as well enter and inuade a Citie, as through a Gate that is left brode open.

The lesser thy sinne is, the greater thy contempt; wherefore the Lord complayneth of such as haue offered him dishonour in a handfull of Barley: *Iudas* betrayed Christ for thirtie peeces of Siluer: and thou sellest him by Sacriledge, in the smallest Impropriation, and Goodes of the Church, that thou hast taken, or any way kept from him. *Ergo te minor quarum facta imitare, earum exitus non perhorrescet*; I marueil at thee that followest their proceedinges, dreadest not their punishmentes. Gods corrections towardes others, are a calling vnto vs; and others examples, are our looking-glasse. So it was to *Balaks*, who when he had heard what *Israel* had done to the *Amorites*, was ouerhed and humbled with feare.

Ezech.13.32.

Examples of Gods iudgementes in others, are lessons for vs.

Numb.12.

For this cause, the Lord commaunded *Moses* that *Eleazar* the sonne of *Aaron* the Priest, should take vp the Censors of those two hundred and fiftie conspirators of *Corah*, and his complices, whom the Fire of the Lordes wrath had consumed, and make of them broad Plates for a couering of the Altar, to serue for a signe of Admonition to the people, that no Stranger should presume to burne Incense vnto God, least by

Numb.16.

running

running into the same transgression, they might incurre the like dreadfull destruction.

It seemed much to God, that his example of Iudgement against *Israel*, should not lesson *Iuda*; whereof he saith thus: *When I saw how that by all occasions, rebellious Israel had played the Harlot, I cast her away, and gaue her a Bill of Diuorcement: yet her rebellious sister was not afraide, but she went also and plaide the Harlot.* Ierem 3.

But it was singuler good that *Ieremie* did by the publication of Gods Iudgementes; For being willed by God, to take a Writing booke, and to make a Blacke Booke of it, by marking inrolment of all the Calamities that were to come vpon the people for their forepassed Rebellions; that so being warned, they might be armed & charmed, and turne euery man from his euill way, that God might forgiue their iniquities and sinnes. Ier. m 36.

This was no sooner performed by *Baruch*, *Ieremies* actuarie & penman in this busines, and read at the Standard; but it wrought in them a feare, a passion and compunction of heart with them all.

How God hath smitten this sinne of Sacriledge in others, I haue hitherto shewed you by examples, and your selues can easily

ly put too more then I haue ripped vp. Oh take heed therefore how yee dallie with God, and take vp a ſecuritie to the enchantment of your ſoules in this ſo heinous and horrible an impietie. Let vs not after ſo many Sermons and Summons, Writinges and Warninges, find your heartes ſtill as before obdurate, and as hard as the nethermoſt Milſtone; leaſt in the bitterneſſe of our ſoules, and throbbings and throwinges of our ſpirites, we ſend you to Gods Iudgement ſeate, noted with an Inckehorne, with this Text and Tytle vpon your Forehead, *Noluerunt incantari*, They would not be charmed.

An exhortatiõ to reſtitution of Church landes and poſſeſsions. Ioſ. 6. 18.

There remayneth nothing more, *Quam vt rogarem quantum amarem*, then that I ſhould beſeech you ſo much, as I loue you, as *Ioſua* did the people; *Beware of the execrable thing, leaſt yee make your ſelues execrable, and in taking* (I ſhould ſay keeping, for yee haue taken it alreadie,) *of the execrable thing, make alſo the Hoſt of Iſrael execrable, and trouble it; and to breake off ſinnes by righteouſneſſe, as Daniel aduiſed Nabuchadnezzar.* To meete God in the way, as the Lord by his Prophet *Amos* warneth vs: as *Abigall* did wiſely to meete *Dauid* by the way; whereby ſhe eſcaped the ſword of his wrath: that wee by preuenting

Amos. 4. 12.

1. Sam. 25.

nenting Iudgement, by amendment, the Sword of God may againe turne into the Scabberd. Contrary Diſeaſes are to be cured by contrary Remedies. The onely way to worke vpon a Drunkerd, is to reduce him to ſobrietie, by reducing him from his lauiſh drinking. To bring a Staffe that is crooked, to his rightneſſe, wee bend him on the contrarie ſide, to an aduerſe obliquitie; and ſo at the laſt he commeth to a middle nature, betweene a double extremitie: ſo the maladies of ſinne in the minde, are to be healed by contrary meanes; as Fulneſſe with Faſting, Malice with Mercie, Auarice with Almes, Sacriledge with Satisfaction. Wee are warned, as the Wiſe men of the Eaſt, to returne into their Countrie another way: as from Crueltie to Charitie, from Ebrietie to Sobrietie, from Impuritie to Chaſtitie, from Vice to Vertue. For to returne to our old ſinnes, is to goe backe to *Herod* Court againe. Mat. 2.

As the Camell that entreth into the Stable, layeth downe his Burden at the Dore, the better to enter in: So they that will goe to Heauen, muſt diſcharge their Shoulders of the ſpoyle of the Church with which they are loaden, and leaue it where they found it; otherwiſe through ſo ſtraight a Gate as that wilbe vnto them, there wilbe

no through passage for them.

Esai.38.6. The legatiue arrant sent to *Ezechias*, appertaineth to vs all: *Set thine house in order before thou diest.* To set our state at a stay and order, is to deuide to euery one his due. Our Body is set in order, when it is bequeathed to the Graue: Our Soule is set in order, when it is giuen vp to God: and our Goods are set in order, when they are restored to the right owners. If ye can not say with *Samuel*, *Whose Goods haue I taken away?* Then must ye say with *Zacheus*; *Whose Goods haue I kept?* It is the first part of our duetie, not to offer Iniurie: the second is, to satisfie and make amendes for it.

1. Sam. 12.3.

Luc.19.8.

Fulgentius vpon this text of the Baptist, *Euerie Tree that bringeth not foorth good fruite, is heawen downe, & cast into the fire:* commeth in with this inference: *Si sterilitas in ignem mittitur, rapacitas quid meretur? quid recipiet qui aliena tulit, si semper ardebit qui sua non dedit?* If Sterilitie be throwne into the fire, What deserueth Rapacitie? What shall hee receiue that hath taken away the Goods of another, if hee shall endure euerlasting burning, that hath not giuen of his owne?

Mat. 3.

Rabanus vpon this complaint of Christ; *I was hungry, and yee gaue me not to eate:*

par-

paraphraſeth thus: *Eſuriui et pauxillulum panis quod reſtabat mihi abſtuliſti, Nudus fui, et vilem chlamidem et veſtem quam habui abripuiſti: vnicam habui vineam et diripuiſti:* I was hungrie, and that litle remainder of Bread that I had, you bereft me of: I was naked, and that ſimple Shrowde and Garment that I had, you tooke away from mee: I had but one onely Vineyard, and that you wrong from mee. Mat. 25.

Againſt the whole packe of ſuch purloyners, and croude of Catchpoles, and fraternitie of ſuch fellonious fellowes, S. *Auguſtine* doubteth not to ſay; *Si res aliena propter quam peccatum eſt reddi poteſt, et non redditur; pœnitentia non agitur, ſed ſimulatur: ſi autem veraciter agitur, non dimittitur peccatum niſi reſtituatur ablatum: ſed (vt dixi) cum reſtitui poteſt:* If that which wee haue taken away from an other, by which wee haue ſinned, may be reſtored, and be not; repentance is not done, but diſſembled: But if it be truely done, this ſinne is not forgiuen vnleſſe that which is taken away be reſtored; but vnder this ſuppoſition, when a reſtitution may be made. Auguſt ad Macedon. epiſt. 54.

Reſtitution reſembleth a Phlebotomie or Blood-letting, which though it miniſheth

sheth the substaunce of the Blood, yet taketh away the matter of the Ague, and preserueth the life: so hee that restoreth the Goods he hath gotten from other men, he lesseneth his Monie bagges, but thereby cutteth off the occasion of his couetousnesse, the argument and subiect of eternall death, and maketh the life of the soule, and of Grace, to draw breath more liuely; *Si in ignem mittitur, qui non dedit rem propriam, vbi mittendus qui inuasit alienam? verè teipsum pro vili pendis, qui pro re aliena animam tuam perdis:* If he be decreed to the fire, which gaue not his owne? Whether is he to be sent, who hath robbed another? *Dum alienum rapis, à diabolo raperis, et quamdiu id detines, à diabolo detineris: retines aurum, et perdis cælum: iniustè detines rem alienam, et iuste amittis hæreditatem tuam: iniustum lucrum, sed iustum damnum: lucrum in arca, sed damnum in conscientia: pereat mundi lucrũ per quod fit animæ damnum:* Whilst thou snatchest from another, the Diuell snatcheth away thee: and so long as thou withholdest it, the Diuell withholdeth thee: thou reteinest Gold, and loosest thine Inheritaunce: an vniust Gaine, but a iust Damnation:

Lucre

Lucre in thy locker, but Condemnation in thy Conſcience: a Miſchiefe on that Monie, that bringeth Deſtruction to the Soule.

Oh that thou wouldeſt behold *Zacheus*, and be beholding vnto him for his inſtruction, and reformation, whoſe practiſe is precept, and preamble vnto thee: *Paruus Zacheus, ſed magnus exemplo: Principalis receptor, et Principalis reſtitutor: diues opibus, et diues cupidinibus: in vita peccatrici peccato renũcians. Dedit non micas e mensa, nec eſcam, ſed dimid. ũ bonorũ: non amicis qui compenſare poſſent, ſed pauperibus reſtituit: non principale damnũ, ſed quadruplũ. exinaniuit domum terrenis opibus, vt intromitteret ſalutem et admitteret intus.* Zacheus, little in ſubſtance, but great in example: a principall Receiuer, but a principall Reſtorer: rich in Goods, and as rich in Goodneſſe: in the ſtate of ſinne, reſigning vp ſinne: he gaue not Fragmentes and Fleſh from his Table, but the Moitie of his maintenance: not to his Friendes that could againe cry quittance with him, but to the Poore, that could make him no recompence: not the principall that he had purloyned, but the quadruple dammage that Luc. 19

he had inferred: he emptied his house of transitorie substance, to induct, and conduct saluation to his house.

But to this, the Children of this light, take light from the Disciples of Christ, to set light by this we say, and to answere vs thus lightly: *Durus est hic sermo*, This is a hard saying. The Lecture you read vs of Restitution, is too hard, and wee cannot digest it. Sacrilegious persons, sauour not our Sermons, that speake of satisfaction; they can giue eare to any Text, rather then to this: But in this, they would haue a dispensation of vs, saying with *Naaman*, *The Lord be mercifull vnto mee in this*: Their hearts in this, being of the nature of *Nabals*, as dead as a stone; as the heart of euery obstinate Sinner is, as that worthie *Hussite* noteth: *Hu hea t is as hard as any stone*. A Rayfor may sooner cut a Whet-stone, then any thing shall cut or touch them with remorse, or compunction.

Iohn. 6. 6.

2. King. 5.

1 Sam. 25. 37.

Iob. 41.

The stone in the Bladder is a greiuous disease, and so is that which is in the Raines: But the stone about the Heart is most to be feared: Yea, it is much to be feared, that it will drawe the whole man with the waight of it into Hell. For as those thinges that are hard, are also in their owne nature heauie, as it is in a Stone, which being throwne from

from an high place, if it be not some way intercepted, seeketh to the center, and the ground, where it resteth: So he that hath an hard and Flintie heart, no sooner he is cast downe by the hand of death, no doubt falleth downe to the very bottome & lowermost place of Hell.

It is one of the greatest stratagems and sleights of the Diuel, not to care that we do many good things, so he may hold vs fast tied vnto him by the Chaines and Bands of some one sinne or other. And herein hee playeth the Part of an old practised Angler with vs, who hauing a great Fish vpon his Hooke, forceth not hastily to heaue him vp to the shoare, but dallieth and giueth him length enough of line to skudde vp and downe, & to swallow vp the baite, thereby to make him sure, least otherwise by dealing too rigorously with him, hee might breake his Line, and loose all together Sathan doth not presently surprize a sinner, whom with the Hooke of Temptation he hath caught; but he suffereth him to approoue and put in practise many proper dueties. Hee had put an Hooke into the Nose of *Herod*, and carried an hand Mark. 6. straight enough ouer him, not labouring to draw him vp presently to himselfe, but easily yeelding that he should come to the preach-

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preaching of *Iohn* the *Baptist*, and heare them gladly, in the meane while holding him fast with the line of Luxurie, and the cord of Concupiscence. So when he had goten a *Pharisie* by the Gilles, he made good sport with him, fancying wel enough his double Fastes by the weeke, his conscionable Tything, and his minde not corrupted with many notorious and opprobrious improbities; all these being nothing better then sweete Baites, to feed his arrogant and vaineglorious humour.

Luc. 18.

As *Pharo* suffered the *Israelites* to sacrifice to God; yet with this cautelous prouision and restriction, that they should not goe farre, nor carry away their Children, or the Cattell with them; but that leauing these Pledges of their loue behinde them, their mindes might be setled on a returne to him againe. So the Diuell as an other *Pharo*, doth thus capitulate, and indent with vs, howsoeuer wee depart in some manner from him, yet that we shew, *Animum reuertendi*, a purpose of returning, by leauing some Pawne of sinfull affections in this our enimies hand.

Exod. 10.

The Diuell playeth with a man, as a young Child with a Bird, which hee suffereth to flie by the length of his Threed fastened to his Legges, plucking him home

againe

againe when ſo euer he liſteth. The Diuill holdeth vs tyed to one ſinne or other, and ſo draweth vs vnto him, how ſo euer wee otherwiſe make vagaries from him.

But as Chriſt did caſt out the whole Legion of Diuels; ſo wee muſt caſt out the whole Hoaſt of ſinne, and not ſuffer any one to remaine in our Campe. Luc 8.

As *Pharo* and his whole Armie periſhed by Sea; ſo in *Mare amaro*, in the ſalt and brackiſh Waters of our Repentance, are we to drowne the whole vnited power of our ſinnes, and not to ſuffer any one to remaine aliue. One ſinne is enough to keepe vs out of Heauen: For if a Bird hath but one foote entangled, ſhe is not able to flie; ſo if we haue our heart but enſnared with one ſinne, wee ſhall neuer be able to ſoare vp to Heauen. Exod. 14.

The Leprous perſon, who was to be clenſed, was by Law enioyned to ſhaue off euery Haire of his head: Wherefore thou that haſt the ſpirituall Leproſie of ſinne about thee, muſt by office of duetie, ſhredde and ſhaue off euery ſinne that cleaueth faſt vnto thee; and ſo this ſinne of Sacriledge ſhalbe done away. Leuit. 14.

Now we, though we could be content, that we might not ſeeme couetous, with a part of our owne, with ſome honeſt allow-

aunce

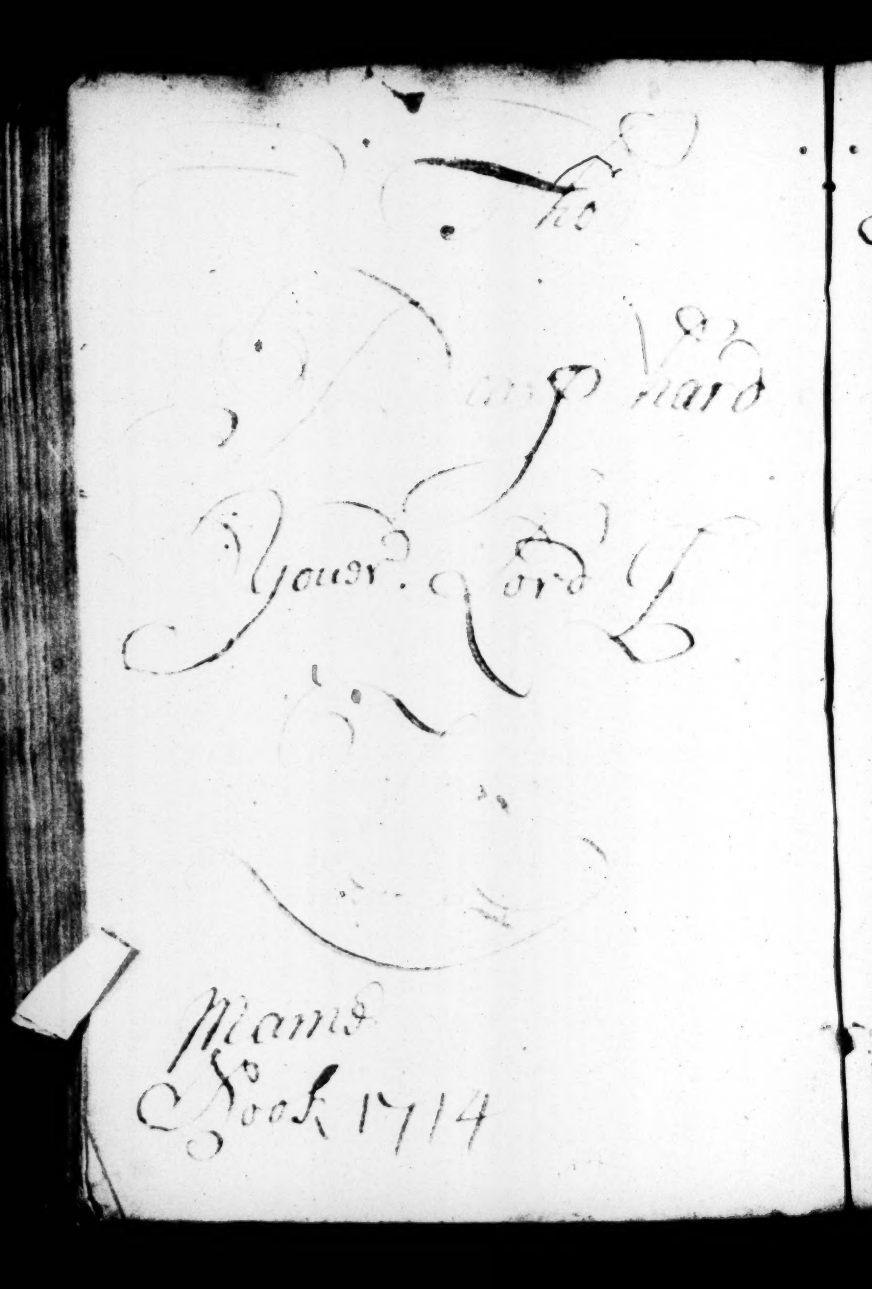
aunce out of the whole, moſt vnhoneſtly and ſhamefully detained from vs: yet if yee will haue ſo much grace as *Iudas*, yee muſt reſtore the whole: yea, yee muſt call to God for mercy in the face of his annointed, for the harme yee haue done his Prophets hitherto: Wherefore on with thy Sacke-
3. King 1 20. cloath, and goe to the great King of *Israell*, with a Roape about thy necke, with the Seruantes of *Benhadab*, and call for the Pſalme of mercie, for thy Necke-uerſe, and ſay, *Mercie, Mercie, O Lord, for we haue heard that the King of Israel is a mercifull King: that with the Lord there is mercie, and with him is plentious redemption; that hee will ſaue Iſrael from all his ſinnes.* Leaue this duetie vndone, and God ſhall anſwere thee in the end of thy life, as *Elizeus* did *Iehoram* the King: *Goe to the Prophets of*
2. King. 3. *thy father: goe to the Prophets of thy Mother*: Goe ſee how thy Sacriledge ſhall ſhrowde and ſaue thee from the anger to come.

And thou ô mercifull Father, looke vpon thy Church with the eye of compaſſion, and beare vp the decayed Walles thereof with the ſtrong and ſtretched out Arme of thy Prouidence, that neither the wilde Boare out of the Wood, nor the vild Beaſt out of the Forreſt, may deuowre it, or lay it waſte.

waſte. Incline the royall heart of our *DAVID*, to conſult about the Reformation of the Church, and let the hand of *Nathan* be deepe in it, that great may be the companie of the Preachers that may beate downe the Kingdome of Sinne, Sathan, and Antichriſt, and ſet vp the Kingdome of Chriſt Ieſu.

Now vnto him that is able to keepe you Iude.ver.24.
that yee fall not; and to preſent you faultleſſe before the preſence of his Glorie with ioy: That is, to God onely Wiſe, our Sauiours be Glorie, and Maieſtie, and Dominion, and Power, both now and for euer. Amen.

FINIS.



Book

James Pearson

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His Book
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Crook